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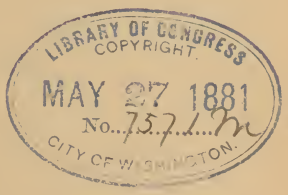
MISSIONARY PAPERS.

BY

JOHN C. LOWRIE.



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ADVERTISEMENT.

THE Papers in this volume have been, in most instances, selected from a large number in Missionary Periodicals under the author's editorial charge; but some of them have been taken from Reviews, and others have not been printed heretofore. A sermon with a slight abridgment is included in the series, which was preached in special service, with mainly a missionary purpose. These articles are meant to be catholic in spirit, while they are written from a Presbyterian point of view when questions of Church order are concerned; and it is hoped that they may be of use to the cause of Christian Missions. As in the case of former books of the writer, his pecuniary income, if any, from this work will go to the same cause.

Other papers on missionary subjects, in print or as yet unwritten, were included in the idea of this book. These relate to practical matters in the field, to the return of missionaries, the case of ex-missionaries, the occupation and support of aged missionaries, salaries at home and abroad, boards or committees, secretaries, missionary publications in this country, the support of special objects by the churches, the proper place of English in connection with the vernacular languages in the missions, the relative claims of different nations on a Missionary Board, etc.; but the limits assigned to this volume do not admit of their being considered in its pages.

MISSION HOUSE, 23 CENTRE STREET,
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MISSIONARY PAPERS.

I.

THOUGHTS ON MISSIONS.

I. GOD, the adorable Trinity: in Eternity.

II. Creation, "in the beginning" of Time.

III. The world, in sin and death.

IV. Christ predicted; Christ born; Christ teaching; Christ dying; Christ rising and returning to heaven.

V. The Holy Ghost manifested.

VI. The Gospel preached.

VII. Some believe, are saved, are gathered into churches, are employed to save others.

VIII. They do this commonly in united efforts, so far as those living in distant countries are concerned.

IX. The number of Christians increases; they become classified in denominations; each leading denomination supports some of its own members as missionaries. All the members pray for their success; all make gifts according to their ability; all wish to

be well informed concerning the work of missions, and read with interest missionary information; all act under a common consecration to God and to His cause in the world. Their children are trained for the same high ends.

X. The missionaries go to their fields of labor from love to Christ and compassion for lost souls, not to enjoy comfort or honor; they learn the language of the people, live among them and as near to them as possible, and devote themselves in every good way to the object of making Christ known as the only Saviour of sinners. They preach, teach, talk, use the press, pray, watch, and long by all lawful means to save souls.

XI. God gives them success. Converts are baptized, churches are formed, presbyteries are constituted; native candidates for the ministry are prayed for, sought, found, brought forward, trained, licensed to preach, ordained as pastors or ministers at large.

XII. The work of missions passes into the hands of native laborers in each country; fewer foreign missionaries are needed; the Gospel spreads like leaven, grows like the grain of mustard seed; heathenism and all false religions wane and disappear; their soul-destroying author is bound in chains; the church of Christ embraces Jews and Gentiles, even all nations.

XIII. The foreign missionary work is ended; righteousness, peace, and joy in the Holy Ghost everywhere reign; the Millennium is come; for a thousand years—years of prophetic time, a day for a year, that is, for 360,000 of our years—the earth is filled with

beautiful churches, Christian homes, happy inhabitants, countless in number. The six thousand early years of sin, ignorance, war, and death are not forgotten, but their desolation is seen to have fallen on comparatively but few of the children of men. The vastly greater number are saved. Glory to God in the highest; peace on earth; good will to men; Bethlehem, Gethsemane, Calvary, the mount of Olives—such are themes inspiring through this long tract of time universal praise to God and thanks for the Gospel. The transition from earth to heaven, no longer dreaded as death, is welcomed as the translation of Enoch or Elijah, or in some humble degree as the ascension of the risen Redeemer.

XIV. A deeply troubled time follows, for reasons to us incomprehensible; Satan is unbound, and is permitted to have great power on the earth.

XV. But his time is short; the conflict is over; the great adversary is forever in prison.

XVI. Christ appears personally, in glory, accompanied by hosts of angels and of the redeemed. The judgment of all both small and great is declared. Hell remains for the wicked. Heaven remains for the righteous. Christ is forever glorified. His people are forever blessed. God is all in all. Eternity is full of praise. Amen.

II.

THE HIGHEST MOTIVE.

In our missionary work we can see that general knowledge, commercial interests, humanitarian advantages, and even national honor may all receive benefit from our labors. It would not be wrong for a religious man to keep in view these things as motives of action. Nor would it be wrong to feel a special interest in the conversion of our countrymen, or the Indians, or the Mexicans and the South Americans, because they are so near us; or of the Japanese, because they are so polite a people in their manners, and so progressive; or of the Chinese, because they are so stable in character and show such reverence for their parents and for the aged.

But when we consider the motives chiefly, almost solely, presented in the Gospel, we see at once that they are spiritual. Our blessed Lord was of Hebrew race and usage as to his human nature. The Apostle Paul was a Hebrew of the Hebrews. As we study their lives and labors, we see little that is purely national among the motives of their action, nothing that is commercial, hardly anything that is humanitarian—so-called, and of course nothing that savors of pride and caste. Even when the Apostle spoke those words of dread meaning in the ninth of Romans, it was because of the spiritual necessities of the Hebrews, and not because they were the most influential or the most eminent race in the world. Nor

do we ever find motives presented which are drawn from the greatness of the Roman people, or the learning and philosophy of the Greeks; nor from the probable future destiny of any of the nations, unless it were that as made up of individuals they were all of them, at that very day, in danger of eternal death, and they had then and there the offer of mercy through Christ Jesus. But we do see the love of Christ constraining his disciples to obey his commandments, to imitate his example, to seek his glory in the salvation of men in every land, of every condition, even the worst in character, the most hopeless in circumstances. It is for thee, my Saviour!

III.

THE LORD'S SUPPER—THE GOSPEL FOR ALL NATIONS.

BEFORE his death our Lord enjoined on his disciples the observance of the Sacrament of the Supper; then, it was his last requirement and request. Before his ascension he enjoined on them the preaching of the Gospel to every creature, literally his last commandment and promise. We should connect these sacred duties together in our thoughts of our Saviour's last days on earth. Both refer to himself, his object in coming into the world, his continued presence with his people, his gracious work

for them and in them, his work assigned to them. Both point to his grace for the fulfilment of our duty to him and to our fellow-men. Both lead us to look for communion with him, now and forever, and each takes the form of a commandment.

Nearly all Christian people, such as hope that they are the true disciples of Christ, recognize and try to fulfil the duty of commemorating his death. Few of them now, as we trust, refuse to recognize the duty of preaching the Gospel; though too many, as we fear, still overlook the extent of this duty, as including every creature, in all the world.

We aim here at no "exposition" of these things, but desire to recall them to the attention of our readers, and to add a few brief remarks.

1. As it is our Lord Jesus Christ in both the commandments that we see first, so in keeping them we must chiefly seek to please him. Our highest motives are found in love and obedience to him.

2. No more may we neglect one than the other of these commandments; no more leave the duty of missions unfulfilled than that of commemorating our Saviour's suffering and death.

3. Ministers of churches are the appointed servants of Christ in leading his people to intelligent and faithful obedience to these commandments.

4. The service in both cases is spiritual, and should be marked with scriptural simplicity, and with the steady, systematic fulfilment of duty, even unto the end of life. How is the Sacrament overlaid and neutralized in the Roman Catholic way of its administra-

tion! May there not also be too much of the sensational, popularizing, transient, and superficial, in methods sometimes adopted in our churches for the cause of missions, as well as in plans pursued in the work itself? We need wisdom from on high.

5. The reward of faithful communion service, and of faithful efforts to make the Gospel known to all men, is a sure and blessed one—even the approval of our Lord and Saviour.

IV.

MISSIONARY POLICY AND ZEAL.

THE cause of missions, like all great enterprises, rests on a few simple and broad truths—the command of God, the spirit of true religion, the perishing condition of the heathen, and other considerations of similar weight and force. These are plainly presented in Sacred Scripture.

The missionary work, however, both in its support by the Church, and in its progress among the heathen, presents many practical questions which are not answered by direct revelation. No chapter and verse can be cited to prove that Canton and Yedo should be missionary stations, rather than Ayuthia and Tocat; neither can it be thus decided that the missionary at any given place shall present the Gospel message in a certain form; as, for example, by public dis-

courses rather than at times by a private conversation. We can not quote chapter and verse to decide who shall go as missionaries, nor how their pecuniary support shall be provided and remitted. These things, and many others, are not expressly revealed in Sacred Scripture. The Bible is proved to be a divine book, amongst other arguments, by its containing principles rather than specific rules — principles of easy and universal application. Its positive duties are of like character. The Koran enjoins ablutions on the followers of the false prophet as a part of their religion, ablutions which the Arab of the desert or the Laplander in the midst of perpetual ice, is physically unable to perform. The Jew would require every worshipper, even every convert from the Gentiles, to repair once a year to the holy city; the Christian would do good unto all men as he has opportunity, and neither in the mountain of Samaria, nor yet in Jerusalem, would he require men to worship God, provided they worship Him in spirit and in truth.

We do not think these practical questions unimportant. Nothing is unimportant that relates to the salvation of men. And no methods of proceeding in the missionary work should be adopted, which do not secure, as far as the wisdom of man can secure, the purity of the Gospel message, and the scriptural character of the means employed, as this message and these means are practically exhibited among the heathen. Hence we are decidedly in favor of committing the conduct of this work to our ecclesiastical

assemblies, in whose supervision we have so much confidence as to entrust them with our own interests; and hence also we are in favor of having the work of missions conducted separately by each body of Christians. In a word, we would give to the heathen the same Gospel which we hold ourselves; and we would give them the Gospel, if we are able, with our own hands, in order to avoid any possible embarrassment from conflicting views of church-order or divine truth. We believe that we shall best secure the purity of the Gospel message and the scriptural character of the means employed, by adhering to this policy; at the same time we cordially rejoice in the missionary zeal of other bodies of Christians, and we bid them God-speed, in so far as they preach Christ and him crucified.

This, then, is our position. We hold that the duty of missions is divinely and most clearly revealed, and that the practical measures, by which this duty is performed may be, and in ordinary times ought to be, determined by the judicatories of the Church. These judicatories will always embrace many of the most able and experienced men in our communion, and their measures will always be governed in the long run by the public sentiment of the Church—a public sentiment which every church member contributes to form and has the power to influence. We thus combine conservative and popular principles; the voluntary power of numbers with the safer action of the few, who are yet responsible, while they are clothed with a wholesome authority. Measures, therefore,

which, not being expressly revealed, are left to the wisdom and judgment of the Church, may be safely committed to the supervision of our church courts. This is true of missions, as of other things. And the missionary policy which secures their approval, after due consideration and trial, will commend itself to the approbation and the support of the members at large. We are not disposed, therefore, to make very much of the objections, which are sometimes urged against particular points of the method in which our Church is conducting the work of Foreign Missions. If there are real difficulties or errors connected with our missionary policy, they will be gradually developed; and in such a work it is the duty, and would doubtless be the pleasure of all parties to have them speedily corrected. Some men object to everything which is not their own; they are simply unreasonable and "impracticable," and must, if possible, be let alone. Others object from want of information; they must be enlightened. Others object in order to excuse themselves from performing duties which they do not like to perform; they are a discouraging class.

On what does the work of Foreign Missions hinge in our Church? We answer, not mainly on questions of missionary policy; we are, for the most part, agreed about them. But the turning point of the whole enterprise is this, that the hearts of the people become interested in the work. And how shall this result be obtained? By dwelling chiefly, we do not say exclusively, but chiefly, on the great truths on which the whole work is founded. Each follower of Christ must

feel—"I am commanded by my Lord, by my Redeemer, to give his Gospel to my fellow-men; I am commanded to do this. And if I have the spirit of the Gospel, I will do unto others as I would have them do unto me—have I then the spirit of Christ in this matter? Those poor heathens are dying; can I help to save them? I shall meet them at the judgment-seat of Christ; will my conscience, will my Judge, then be satisfied with what I am now doing for their salvation? Their eternity will be as long as mine; their souls are worth as much as mine; their time here is as short as mine; their song of praise to redeeming grace would sound as sweetly as mine; what, then, am I doing to put them in possession of the blessed hopes which I enjoy myself? All that I have has been received from God through the blood of Christ. I am not my own. Lord, what wilt thou have me to do?" These, and such like, are the thoughts and feelings which should fill the hearts of all Christians. Now what are the considerations which will call these feelings into life, and invigorate them? There is but one answer, and that is found in the plain truths of God's word, and the outpouring of the influences of the Holy Ghost.

V.

SMALL BEGINNINGS—LARGE GROWTH.

MATTHEW xiii. 31.—Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: 32.—Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33.—Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

THE object of both these parables is the same—to describe the diffusive and expansive nature of religion; and they are characteristic both of the progress of divine grace in the soul of man, and of the spread of the Gospel in the world at large.

The idea is that from small beginnings, religion becomes a powerful and controlling principle.

See the grain of mustard seed. It is a little thing. Put it in the ground, and it seems to be lost. Yet it has a principle of life in it. In due time it shoots forth, grows up, and becomes a tree—not a mere plant, as in our cold climate, but a tree in some regions so large that the birds lodge in its branches.

See the small portion of leaven—placed in a large quantity of meal—diffusing itself silently, but giving its own peculiar flavor to the whole mass.

Thus when the grace of God is communicated to the soul of man, it may appear a small thing at first. Perhaps the chief signs of its existence shall be the

faint desire after instruction, after something not yet learned; or the feeble conviction of sins that need pardon; or the half-formed purpose of forsaking evil conduct and evil company.

Afterward, these desires, convictions, and half-formed resolutions, appear to be extinguished.

But presently they revive, and gather new strength. More grace is given—stronger desires are felt, even earnest wishes to enjoy the peace and blessedness of the Gospel.

And at length the whole character is changed, and has a savor of spiritual things. Many readers of this paper can bear witness to this gradually transforming power of religion in their hearts; and while their own remembrance of the day of small things should rebuke any risings of impatience with their weaker or younger brethren, it should also encourage them to expect for themselves and others the complete fulfilment of these beautiful parables.

But these parables may be considered chiefly with reference to the spread of religion in the world. The kingdom of God means not only the grace of God, but also the dispensation of the Gospel.

Now we are taught by these parables to expect the general spread of the Gospel from small beginnings. It has always been so. The appearance of our blessed Lord himself, that of a poor man, unattended with external power and state; and that of his disciples, humble fishermen, must have been exceedingly insignificant in the eyes of the learned and honored and proud Pharisees and Sadducees. And yet who knows

now the names of those great men among the Jews, or cares to know them? While the names of Christ, and Peter, and John, and the other Apostles, are familiar words in every language throughout the world. And what could have been more perfectly simple than the teaching of Jesus? See him sitting on the mountain-side, opening his lips, and saying to the crowds at his feet, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." These words are words of life even now, springing up in the hearts of thousands in many lands, full of instruction, full of consolation.

Nor can we point to any remarkable era in the spread of the Gospel, without seeing that often little things, apparently too trivial for the notice of observers, exert a vast influence in shaping the progress of the kingdom of God. Luther discovers an old copy of the Sacred Scriptures amongst the dusty volumes of a neglected library. It was indeed a little seed, and yet behold how great the tree which has sprung up from it, whose leaves are for the healing of the nations.

So it is at the present day. The missionary takes up his abode among a heathen people; he applies himself to learn their language, and to conciliate their confidence. Presently he speaks to them with a stammering tongue, and his words seem to them as idle words—without meaning; or if they perceive their meaning, they dislike it, they refuse to accept it, they become violently opposed to it. Yet those words shall be like leaven, silently making progress in the hearts

of men; and like the grain of mustard seed, springing up in vigor and beauty, a tree of life. Thus it is in many places; among the degraded tribes of South Africa, in the islands of the sea. Thus it shall be everywhere. Even in the old and systematized forms of Hindu and Chinese society, the mighty influence of religion shall spread itself throughout the mass of their numerous millions of inhabitants.

We are to expect all this, because God has declared it. His truth is the seed, which shall spring up and bring forth the fruits of eternal life. It is of this divine truth that God hath declared—"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Let us not fail to consider, then, our responsibility. We have the seed of life in our hands, not for ourselves alone, but to plant and sow for others. Our missionary brethren are now employed in this good work. We should endeavor to strengthen their hands. We should greatly add to their number. We should, especially, seek, with earnest prayer, the blessing of God to rest upon their labors. God only can give the increase, but he will give that increase in answer to the prayers of his people.

Consider, also, our encouragement to go forward in

the work of missions. We have the sure word of God, confirmed by all past experience, and based on the very nature of religion, for expecting success. That success may be gradual, but it shall not be the less certain. One becomes a convert, and immediately exerts an influence on others, and they again on others, and thus a widening circle is formed, which shall at length include whole nations in its boundaries.

We must not, therefore, despise the day of small things. If we see not immediate results we may hope for them hereafter. It may be ours to place the leaven in the midst of the meal—to plant the mustard seed; and if we see not the tree with its wide-spreading branches, we may be assured that others shall. This is our encouragement.

VI.

"NOT WITH OBSERVATION."

A TRAVELLER, who had visited missionary stations in different countries, and who was in sympathy with the missionaries, expressed himself afterward as struck with the small visible fruits of their labors. He was delighted with a great printing establishment at one station, a large hospital at another, a splendid school for girls at still another, all under the best Christian influence, and all so prominent that he could

not doubt their usefulness. Neither did he doubt the usefulness of other kinds of missionary work, but regretted that it looked so small.

Certainly much of missionary work looks small, and is small relatively. What multitudes of heathen people there are in China, India, and other countries, and how few the laborers! A province of nearly 30,000,000 in the north of China has twelve or fifteen ministers of the Gospel from all the Christian denominations. Other provinces, still fewer; others, none at all. A traveller visiting one of these provinces could hardly expect to see a large array of missionary labor; still less, to see much fruit if the laborers had but lately entered the field.

But probably the discouragement was in the traveller himself. He may have made too much of objective evidence, and too little of faith. Our work is one of faith. Our faith uses means, and expects success; but it respects God's sovereignty, in providence and grace, both for the time and the manner of the blessing. It does not relax its labor nor its hope; it follows Jesus, its author and its finisher, into the destitute harvest fields of the world, and his promise that he will draw all men unto him is ample warrant for patient, steady perseverance. Feeble, unobserved works of love for his name will surely be crowned with success, visible to all worlds.

We shall do well to remember that while a passing traveller may see small results of much labor, a closer observer may see vast movements, mightier than the tides of the ocean. Dr. Morrison's years of unob-

served study preceded all missionary printing in China. In Siam for many years all was apparently hopeless; now the grain of mustard seed is growing up into a tree of many branches. Thousands of Teloogoos have within the last year been received as members of the American Baptist and the English Episcopal mission churches; but these are the fruits of many long years of unobserved labor, and of labor at first apparently fruitless. We remember that "the kingdom of God cometh not with observation"; but then it cometh, and our labor is not in vain in the Lord.

We may well stand in doubt of many "great" things, "first-class" efforts, "brilliant" talents, "splendid" buildings, "grand show," in anything pertaining to the spread of the Gospel. Not that God may not use the greatest gifts in this work,—the Apostle Paul was a missionary; but our greatness should be in humility, love for souls, love especially for our blessed Saviour, and faithfulness in his service. Its field is in things spiritual, not in material objects. Its objective type is the grain of mustard seed. Its reward is the "well done, good and faithful servant, enter thou into the joy of thy Lord"—words spoken by the Lord himself.

VII.

THE CALL OF A MISSIONARY.

We need not be careful to distinguish between the call to be a minister and the call to be a missionary. The former includes a larger number of persons; but the latter requires much the same qualifications, is governed by the same motives, and is directed to the same ends. In either case such a call should be:

1st. From God, by his word, his providence, and his Spirit.

2d. It will then be heard in the soul of him to whom it is addressed. His personal convictions of duty, and his desire of the work,—this inner experience, is essential, and ordinarily it precedes any action. This inner experience implies a personal consecration to the service of God, leading him to ask, "Lord, what wilt thou have me to do?" This consecration is so unqualified that it is ready to say with heartfelt devotion, "Here am I, send me." It is not, however, a blind experience. It is founded in grace. It is confirmed by the study of one's natural and acquired gifts and providential circumstances, those especially which relate to one's engaging in actual missionary life and work. It was this inner experience, coupled with the study of Providence, that led most missionaries to ask for appointment, or to signify their willingness to be appointed to the work abroad. The recent statement that the late Dr. Duff was first called by a Missionary Committee is erroneous. His memoir

shows that his purpose of entering on missionary life preceded his appointment; it was a purpose well known to his family and friends.

3d. Under the prompting of this inward call, a man might well go forth as a missionary without waiting for a commission from a missionary board; some, indeed, have done so. But if his convictions of usefulness lead him, as they should, to desire co-operation with other missionaries in organized relations, and if he require funds for his support from other followers of Christ, the necessity arises of his call being verified,—of his Christian brethren being satisfied that he is not acting from mere impulse and ignorance, but that he has indeed been called of God to this work. Otherwise they may spend their gifts in vain, and even do more harm than good. How they are to be satisfied in any given case is a question variously answered. In churches of the Presbyterian order, the final decision of this question is entrusted to the Presbytery. Preliminary to its action the instruction and counsel of parents and pastors, the opinions of seminary professors, medical men, and classmates, the information of missionary secretaries may all be considered, and may go far to justify the Board in appointing him, subject to the approval of Presbytery. The general method thus indicated has been followed for a long time. It rests on the single idea of choosing for missionaries only men whom God has chosen —"picked men," first picked by God. It has respect first to a man's personal convictions of his call; next, to satisfactory recommendations; and then to the

official approval of the Church by its authorized Presbytery. The practical results of this line of procedure have certainly been good. The missionaries of the Board have fairly represented the ministry of the Church. Among them have been some of the foremost men in their seminary classes, indeed some of the ablest men in our ministry; and others, if not so eminent in talents and scholarship, yet not less useful in fields to which they were adapted, and not less held in honor by their Christian brethren—men for whose character, attainments, life, and labors the Church may well be grateful.

4th. It must be conceded that brethren sometimes shrink from applying for a commission to enter on missionary life, though they would willingly go if an appointment were offered to them. This hesitation may be partly owing to self-distrust, and partly in some cases to the fear of not being appointed; still more frequently it may be owing to their not distinguishing between two things that differ—the call and the commission. But no embarrassment need result, it may be believed, if a willingness to enter on missionary life and work were properly made known, by those whose conviction of duty did not prompt them to make a request for appointment.

5th. The plan of placing the whole responsibility of the call and appointment on the missionary Board would be a very grave mistake. 1st. This plan transfers the study of duty from the man himself to the Board, which is contrary to both grace and Providence. 2d. It leaves men to wait until some Board offers them a

commission, and thus lessens the number of missionaries. 3d. How is the Board to find the right men? The members of the Board cannot themselves ascertain the required information. The missionary secretaries may equally fail to learn all that should be known; indeed, in how many cases would they learn nothing at all? Even the theological professors may be imperfectly acquainted with many things that ought to be considered. How, then, is intelligent action to be taken? 4th. It underrates the inner experience, and overrates external conditions. 5th. It is not favored by past history. The plan of offering men commissions, without the "written document," indeed, but also without reference to their personal views of duty, has been repeatedly tested, and in each case without success.

VIII.

THE IMPRESS OF HEATHENISM—YET THE HEATHEN NOT HOPELESS.

It is but little that mere arithmetical figures effect toward showing the condition of the world in a moral point of view. The conceptions which we form of very large numbers are vague and general; we can more readily form definite and heart-affecting views of the wants of two or three scores of our fellow-men, than of two or three hundred millions. Our imperfect apprehensions, however, should not be allowed to

withdraw our minds from the affecting case of the heathen. Those numerous tribes and nations, which are still destitute of the means of grace, are composed of separate families; the myriads of their inhabitants are made up of individuals; each heathen man, and woman, and child, is of the same parentage with ourselves, of like never-ending existence, of not less urgent wants, of not less exalted capacities; concerning each one of all those multitudes, the great question must be asked, "What is a man profited, if he shall gain the whole world and lose his own soul?" The heathen are individuals, personally responsible to God for their character and their conduct.

They are fallen, depraved, guilty. Dense clouds of ignorance have settled down on their minds. The strongest prejudices and the direst superstition fill and desolate their hearts. Hosts of bigoted priests and the unbroken despotism of heathen rulers chain them down in the worst bondage—that of the soul. Their domestic relations, their social intercourse, their business transactions, all bear the impress of heathenism. Their times of sorrow and their hour of dissolution are full of darkness. The future world is either unknown by them, or greatly feared. They are not prepared for heaven; they can not look forward with peace and hope to the enjoyment of God's favor throughout unceasing ages. Should we not feel deeply concerned for their lamentable condition? Should we not charge upon ourselves the duty of earnestly caring for these wretched people, of showing toward them the same compassion which we trust our Sav-

iour has shown toward ourselves, of using for them the same means by which our minds have become enlightened in the knowledge of the true God and eternal life?

The numbers of the heathen are so great, their moral blindness and degradation so extreme, the difficulties which hinder their conversion so apparently insuperable, that some may be in danger of doubting the success of all missionary efforts; indeed there are those who consider the missionary work a hopeless undertaking—who ask, what can the feeble efforts of Christians avail in such a cause?

We have a short answer to these doubts. The work is God's. Therefore, it is not hopeless. He works by means—by our efforts, by our prayers. Therefore we have much to do; our agency is indispensable, because God has appointed it.

Far from being hopeless, this great work is now in the course of successful accomplishment. Many lights have been kindled in the dark places of the earth. Much leaven of the Gospel has been spread among the nations. Many trees of righteousness have been planted in desert lands; much fruit has already been gathered. Redeemed souls are now with Christ, through God's blessing on missionary labors, and others are on their way to that better world, whom we shall hope to meet before long, and to unite with them in the songs of praise to him that hath washed us in his own blood, and made us kings and priests unto God. Enough has already been done to repay, and far more than repay, the Church for all the la-

bors and sacrifices that have been bestowed on the work of Christian missions.

Now, the success of the past is one of our encouragements as to the future. Past success is an earnest or pledge of what "the Captain of Salvation" will hereafter perform. And we may hope for the much more widely extended and the far more rapid spread of the Gospel in time to come. Many heathen languages have been acquired; the Sacred Scriptures have been translated into many tongues; hundreds of churches have been formed; thousands of youth are under religious instruction; and native ministers of the Gospel are now preaching the unsearchable riches of Christ to their countrymen. All this is most animating, even if it must be regarded as only the day of small things. All this is most encouraging, not because it proves the work nearly done, but because it shows the work begun, and shows also, what is chiefly to be regarded, that the blessing of God has been granted to these missionary efforts. That blessing, without which all our labors would be in vain, shall not be withheld in future. The light of the Gospel shall rise higher up in the regions of heathenism, and spread far abroad over the land, and pervade every pagan temple, and shine into every dark mind of man, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Such is our faith and our hope.

IX.

THE WORTH OF A SOUL IN AMERICA AND CHINA.

MANY of our readers have probably preached sermons on the worth of the soul. Its faculties, its capacity of progress, its never-ending existence, the great object of its life, have been specified, and especially the price paid for its redemption. All of these considerations apply equally to the soul of a Chinaman and the soul of an American.

Granted that providential circumstances, of birth, wealth, etc., may make some difference; yet, not much. The joy of the angels over a repenting sinner does not much depend on his being an American or a Chinaman. Granted also that talent and education may enable one man to be more influential than another; yet many of the Chinese are men of great talent; the American Minister, when the Ministers of Great Britain, France, the United States, and China, met some years ago at Canton to form a treaty, considered the Chinese ambassador as one of the ablest men of the convention. A vast influence may be wielded by a converted Chinaman. One light shining in a dark place may be more conspicuous than a score of lights in a room already well supplied with candles. But we take little interest in these comparisons. Our Saviour did not make them when he gave his last commandment to his disciples; and his grace can lift up the down-trodden and the degraded to the level of the highest and best amongst us. What has

not this grace accomplished for many souls in Christian lands! What could it not do for many a Chinaman? We make a large part of our plea for the heathen to rest not on their being so noble, but so degraded and sinful; not on their lot being cast in such delightful countries, but in lands long down-trodden, and too fruitful of hardship, suffering, and death. There shall our blessed Lord "say to the prisoners, Go forth; to them that are in darkness, Show yourselves."

X.

PRAYER AND CORRESPONDING MEANS.

THE "life of trust"—or of faith—does not depend on prayer alone, but must use all appropriate means also, to gain its good objects. Let no one think when he has offered the prayer, "Thy Kingdom come," that he has only to wait until it does come. As well might he wait for his daily bread, without ploughing or sowing, without actual work in the counting-room, the field, or the office, after offering the prayer, "Give us this day our daily bread." The bread will not come without the use of means corresponding to the prayer. All this we recognize and act upon in our every-day life, and so we must in our life of trust, especially in its active development in the work of missions. We do not underrate the power of prayer; it can not be overrated. It is, however, not on our poor prayers that we are to rely, but on the divine blessing

given graciously in answer to them when they are agreeable to the will of God.

We all admire the noble devotedness of one who founded great orphan asylums, without sending out collecting agents, or making personal appeals for the moneys required for his purpose; but we must not think that prayer was the only means employed. There stand the buildings and the orphans—the former small at first, the latter few comparatively at first; but they were under the eyes of many wealthy and humane persons, from year to year. As they visited the place of leisurely rest did they not also visit these orphanages? No doubt they saw the orphan children, and they learned the good efforts made for their welfare and the need of pecuniary gifts for their support. What more effective means could be used to second the earnest prayers offered for these orphanages? We are far from disparaging anything connected with them; indeed we are grateful for such remarkable works of benevolence; but we see that prayer and other means also were used with marked ability to secure the good result. And so in our missionary work—prayer is indispensable. Would there were amongst us far more who abound in prayer, whose effectual, fervent prayers avail much! They would be among the foremost in going out as missionaries; or if this could not be, in using all proper means corresponding to their prayers for the support of those who could go, for the enlargement of their work, and for the blessing of God on the labor of their hands.

XI.

A HEATHEN TEMPLE IN CHINA.

In most countries, there are buildings set-apart for religious worship. These buildings among Christians, as our youngest readers know, are called *churches*, or sometimes chapels; among Mohammedans they are called mosques; and among pagans, it is common to call them temples. This word, however, is not used exclusively for pagan religious buildings. In France it is usual to call the churches of Protestants temples; and this for nearly the same reason which leads people in England to call the churches of Dissenters chapels—a reason growing out of the pride and bigotry of the established or the prevalent denominations.

One of the temples of the Chinese heathens is on Honan, an island near Canton. If it were not for its connection with idolatry we could look at it with much pleasure. We should see a small and not ungraceful building, which we might fancy to be a summer-house in a garden. Extensive gardens are in fact connected with it, which are entered through a gateway guarded by figures of deified warriors. A broad pathway conducts us to the temple, shaded on each side by the branches of the beautiful banyan. Thus everything in its position and the surrounding scenery is attractive, peaceful, inviting to meditation and devotion. Having said this much, we can say no more in its praise. If you should look into the tem-

ple through its open side, you would see on the inner wall three large images of the idol Buddh. These are intended to represent him as the god of the past, the present, and the future. Buddh thus usurps the province of the only living and true God, and his worship, like that of most idols, profanes also the idea of what the true God is by images. In this way, therefore, both the first and the second commandments are broken.

If you should look again, you would see an altar, or a table, covered with various offerings; on the left side, and on the right too, are many images of Chinese deified heroes; several lanterns suspended in different places, to throw light over the evening ceremonies; and several priests worshipping the hideous images of Buddh.

This is one temple, out of a great number in China. They are not all alike; indeed they differ greatly from each other in size, situation, and the idols for whose worship they have been erected. But this view of the temple at Honan will serve to give us a general impression of what Idolatry is not, and of what it is.

1. It is not a worship of the true God.

2. It is not a worship suited to people who need instruction. Here is no pulpit, no preacher, no Bible, no seats for hearers, no place for a Sunday-school.

3. It is not a worship suited to sinners. Here is nothing to set forth the idea of our need of forgiveness, and purity of heart and life. It is not the worship of righteous Abel, but of self-righteous Cain, who was satisfied with offering some of the fruits of the

earth to his Maker, but felt not his need of "the blood of sprinkling."

4. We can easily understand, moreover, that it is not a worship suited to afflicted and dying persons. It can give them no support and no comfort in their affliction, and no peace nor any hope in their dying hours.

5. It is not a worship, therefore, suited to the never-dying soul. It gives no true light concerning the world beyond the grave. It is, indeed, an unsatisfying, deluding, miserable worship; and greatly to be pitied are they who know of nothing better. This will appear, further, if we consider briefly what Idolatry is, as shown by its worship in the temple at Honan.

1. It is giving honor to other gods than the one living and true God.

2. It is having images, and worshipping them instead of the true God.

3. It is an outward, ceremonial practice, or a doing of certain rites, as if these could be pleasing to God, and meritorious in his sight without confession of sin, and without faith in the only mediator between God and man.

4. Being thus a mere ritual worship, it is as such in a great degree burdensome and oppressive to those who engage in it. They give their time and their property for that which does them no good at all, but is utterly useless. In the hope of removing sickness, in time of bereavement, in the fear of death, the poor deluded worshippers will send costly presents to them that are no gods, and spend large sums in feeing their

not less deluded and often far more wicked priests, for performing these worthless rites. After all, they are not relieved, nor comforted, but are only made worse, in their sin and misery.

5. It is a worship, which gives license to almost every sin. Its gods are sinners; its priests sin with little restraint; its votaries sin unblushingly. It is a worship which offends God, pleases the devil, and destroys the souls of men.

The object of Christian Missions is to change these heathen temples into churches of Christ, to banish this wretched worship out of China and every other country, and to teach our poor fellow-travellers to the eternal world how to worship God in spirit and in truth. In this way the missionary and every friend and supporter of missions seek to confer the greatest possible blessings, temporal and eternal, upon those who now vainly resort to this temple of Honan, and other houses of idols.

XII.

IS MISSIONARY LIFE FAVORABLE TO PIETY?

MOST persons believe that missionaries are men and women of piety far above that of common Christians. This opinion is founded partly on their being willing to give up their friends and home for the purpose of living among the heathen. It is supposed

that such a sacrifice could be made only under the influence of strong religious principle; and it is further supposed that missionary life must be in a great degree favorable to eminent attainments in piety. Many have read the memoirs of missionaries like Brainerd, Martyn, Harriet Newell, and others, who were eminent in the graces of a holy life; and these have been taken as the examples of the piety of all missionaries.

The missionaries themselves, no doubt, would as a body earnestly wish that this common opinion of their piety were well founded; but they would regret the prevalence of mistaken views on such a subject. The missionary body is now a somewhat large one, and it is but reasonable to suppose that it must embrace members, whose attainments in the divine life are far from being either uniform or eminent. It is not doubted, indeed, that many of those who contribute to their support, remaining at home according to the will of God, are influenced by greater faith and love, and make greater sacrifice of ease and comfort for the sake of the heathen, than are found among some of those who are on missionary ground. When missionaries return from their fields of labor, on visits for their health, or in order to engage in labors in the home field, the impression made by them in their intercourse with the Christian community is found to be marked by great degrees of inequality; some are felt to be holy men and women; others would hardly be selected as examples of an unworldly and humble piety—seeking not its own things, but the things of

Christ. It is doubtless true that men may become missionaries without being persons eminent in grace. The vow of consecration, sincere and controlling, may lead them to go to the ends of the earth; while yet they may be greatly defective in love to God and men. The Apostle gives a striking view of this in 1 Cor. xiii., and we see Romanist missionaries encountering all the privations and dangers of a residence among the heathen. In cases where love is not wanting, it may be sadly counterbalanced by selfishness, pride, or vanity. Very devoted persons are sometimes self-willed, overbearing, deficient in the gentler graces, unlovable. In short, the fact of a man's becoming a missionary is a presumptive proof of his elevated piety, but we must look to his subsequent life for the evidence that he walks in the footsteps of Martyn or Brainerd; yet it is an assured truth that many of the most excellent of the earth, in the rich experience of the grace of Christ, and in its beautiful manifestation in a holy, humble life, are to be found in the missionary body.

Contrary to the impression of many, missionary life is not peculiarly conducive to eminence in piety. Such, it is believed, will be the testimony of all missionaries. Many causes tend to hinder their growth in grace. The stated services of the sanctuary, the communion of saints, the incentive of Christian example, are seldom largely enjoyed on missionary ground. At home the piety of the members of the church is greatly strengthened by these things. After the quiet and the worship of the Sabbath, the people of God

go forth to the employments of the week, with new strength to resist temptations and to abound in every good word and work; and if they should become weary or discouraged, they are often cheered by the kindly voice of a sympathizing Christian friend, or animated by his example. The missionary, at many a station, seldom witnesses a Sabbath day in the world around him, and finds it no easy matter to keep alive in his own little circle the happy influences of the day of rest. The privation of the means of grace, especially as these are enjoyed in common with other disciples of kindred intelligence and culture, is one of the serious drawbacks to missionary piety.

But there are more positive hinderances. The presence of heathenism itself must be reckoned among these. The missionary is by nature a man of like passions with the people around him. Their low views and corrupt practices may, at first, be looked upon with unmitigated disgust, but they come at length to be regarded as customary, and imperceptibly they exert a stupefying power over the soul, like a poisoned atmosphere benumbing the faculties of the body. At many stations, moreover, there is more or less intercourse between missionaries and worldly-minded Europeans and Americans — an intercourse which for some reasons it is desirable to maintain; and yet too often it results in a sadly deteriorated tone of spirituality among the servants of Christ. Melancholy wrecks of missionary usefulness can be traced in part to this cause, and even the withdrawal of some from the missionary work. Where such extreme results have not

followed, there has been a sensitiveness to the praise of men, an impatience of temper, a weariness of the work, or a concern for personal comfort, which would have been looked upon with equal surprise and grief by the missionary at an earlier stage of his course. The intercourse, also, of missionary families with each other, especially at a large station, may be too readily marked by the want of religious purpose, and too easily degenerate into unprofitable commonplaces; though unsocial, morose, or unbending severity are no more praiseworthy at a missionary station than in a home parsonage. The main and great difficulty, however, that hinders the growth of piety everywhere, is not found in outward circumstances, but in the heart within. This remains deceitful, prone to go astray, ready to be weary of a self-denying life, craving ease, longing for earthly enjoyment. It is the same evil heart of unbelief after it has crossed the sea; and it will always be the same, except as divine grace renews it, sanctifies it, and fits it for heaven—thereby best fitting it for usefulness and happiness among the heathen.

It were wrong to make the impression that missionary life possesses no advantages for the growth of grace in the heart. The true Christian will grow in grace and in the knowledge of Christ in any and every lawful calling, and in any place on the earth; this is not to be questioned. Moreover, the calling and duties of a missionary are in some important respects favorable to a life of piety. His time is wholly set apart to his great work; no portion of it is consumed

in providing the means of his support, nor is his mind often corroded with anxiety as to "making the two ends meet"; but with a heart free from care and full of gratitude, he may give himself up to the work set before him. In entering on this work and continuing in it, he is constantly reminded of the great grace given unto himself, in making him to differ from the miserable heathens around him; and this becomes an affecting motive to draw him near the Saviour, and to make him faithful in the work to which he has been called. That work itself exerts an important influence on his piety. It is the work of saving lost souls. It has to deal chiefly with the essential truths of the great salvation. It may lack the variety of study which the pastoral office in a Christian country requires, but it will also lack some of its temptations. And under the guidance of the Spirit, the missionary's instruction and experience, as a teacher of religion, will tend to promote his own progress and comfort in the divine life. Often will his thoughts travel homeward, moreover, and always with the tenderest emotion; more than ever will he prize the beloved Church whose servant he is among the heathen; and whether he remembers his relatives or his Christian friends, he will feel himself impelled to a high and holy life, by every tender recollection of their sympathy and love. Few men are borne up by so many prayers. Few men could halt in their Christian course, and thereby grieve so many pious hearts. And what is far more, he feels himself to be in a special sense under the eye and the arm of the blessed

Saviour, according to his promise, which has a peculiar value to one who is literally obeying its preceding commandment. These are holy incentives to a life of piety among the gospel-needing heathen.

The missionary, like his Christian brethren at home, is engaged in a warfare, encounters temptations, is called to endure various trials, sickness, bereavement; and together with these, some deep sorrows, especially those connected with the separation of his children from their home for a season, from which his brethren in a Christian land are exempted; but he has the sure promise of grace to help in every time of need. He finds that, with the grace of God, missionary life and missionary work are full of blessing to himself, no less than to others.. And he rejoices to spend and be spent in this holy service.

Thoughts like these may indicate the way in which the churches at home can best promote the usefulness and happiness of missionaries. It is by praying for them, that they may be eminent in piety—"Full of faith and of the Holy Ghost."

XIII.

THE GREAT WANT OF A MISSIONARY.

WE have hesitated a little to print the following extract from a letter received from one of our respected missionary brethren, lest it should be misun-

derstood as expressing more than the writer probably intended to convey. But as it was written, we suppose, for public use, and as it may lead many of the brethren to self-examination, and to a more earnest walk with God, we give it place in our pages. It may be of service to many of us here at home, as well as to some on missionary ground. We add only the remark, that, while there is everywhere danger of one's becoming too formal in the performance of regular and uniform duty, there may be special dangers to the life of piety in the soul in one's walk and conversation at a missionary station.

"The great want I find in myself, and I think it is the great want of the missionaries here, and one of the greatest obstacles to our success, is the want of an entire renunciation of self and of more entire consecration to our Master. I believe if we were as anxious in regard to the extension of our Redeemer's Kingdom, as we are in regard to our own bodily comfort and convenience, and talked with each other and thought as much and formed as many plans about it, we should have far more of the blessing of God resting upon our labors. We need to be self-denying in spirit, for our external circumstances are certainly exceedingly comfortable—far better than those of most of our ministers at home, with the single exception of being so far away from our friends. Oh, that the Church at home knew and felt this to be our great want—spirituality of mind and earnest consecration, and would direct their prayers in part to this special object! An earnest Christian life, it seems to

me, would have a most powerful influence on others; I believe there must be a power in it even over the heathen. Oh, for the outpouring of the Spirit upon us!"

XIV.

THE GIFTS OF THE RICH.

WE hear a good deal of the gifts of the poor. Nor do we complain of this. Their liberality often abounds in their deep poverty, and the great apostle thought it worthy of record to their praise.

But we would also like to hear of the gifts of the rich. And we may. A few days ago, a gentleman called at the Mission House of our Board, and gave a donation from himself and a friend, that was large enough to support five or six missionaries for a year in Africa. Not long ago another gentleman called at the same place, and "wishing to do a good act before going out of town," gave a hundred dollars as his gift to the cause of missions. Many similar examples could, no doubt, be enumerated. These two impressed my mind the more deeply, because of their donors' standing as thorough business men in the commercial city where our Board is located. I know them to be closely observing men, of the best judgment, of large views, of the highest integrity, and well acquainted with the affairs of the Board. The donations of such men are a strong recommenda-

tion of the institution to which they were made, and a decided testimony to the importance of the missionary cause.

Many persons do not think rightly of the gifts of the rich. There are not a few who will say, "If I were rich, I would do" so and so,—a remark which often shows that those who make it do not know themselves. Human nature in them is the same as in their richer neighbor; and if he does not act agreeably to their ideas of liberality, it is a presumptive proof that without more grace they would themselves come equally short when placed in affluent circumstances. If they were rich, they would probably give less to the cause of Christ than they do now. Let them learn a lesson of charity from the many examples of this kind, presented by those who have received worldly prosperity without corresponding grace, and whose hearts have grown smaller as their wealth increased.

Few are aware of the multiplication of expenses which commonly attends the acquirement and the possession of riches. Few remember the scripture, "If riches are increased, they are increased that eat them." Few consider the claims, well and ill founded, which are made on a rich man's property by his connections and acquaintances, in many forms—claims more easily complained of than refused. Few are aware of the number of applications in the sacred names of religion or benevolence, which are made to men of reputed wealth and liberality, applications of all sorts and from all places, urged without discrim-

ination and with ample zeal, and yet often so unworthy in themselves and so unbecomingly presented, that it seems wonderful that a feeling of disgust is not more frequently aroused against everything that wears the appearance of a request for pecuniary aid. And few are at all aware of the manifold temptations which are likely to assail a man of large means, and which we may believe, in connection with other things, led our Saviour to utter those solemn words, "How hardly shall a rich man enter into the kingdom of heaven!" Few consider these things, and therefore few think rightly of the donations of the rich.

The Church of God has some rich members, and many poor ones. They have all been redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ. They are under common and equal obligations to redeeming grace, and are animated by a common spirit — that of Christ, without which they are none of his. They must all practice self-denial, abound in every good work, and be faithful as stewards, according to their several talents. The poor must give as the Lord hath prospered them, and the same law governs the rich. Let the spirit of grateful, warm affection to Christ prompt all to devise liberal things, according to their means, and then the Church will prove a blessing in the highest degree to the world.

We almost envy our richer brethren their power of doing good, but we would stand in doubt of ourselves if entrusted with wealth; very safely, however,

do we desire more of the spirit which we sometimes see in their gifts. Their privilege it is, to do good with their money; their wisdom it is, to make friends of their riches; their glory it is, to glorify their Saviour with their choicest treasures, like Mary with the box of precious ointment. Of none of these would we deprive them, but we would wish that others may "go and do likewise"; and we would pray that all, whether rich or poor, may "know the grace of him, who, though he was rich, for our sakes became poor, that we through his poverty might be rich."

XV.

LARGE GIFTS.

It is worthy of note that $66,000 were given to our cause last year by six of our Christian friends, in sums or $5,000, $8,000, $10,000, $20,000 by two, and $23,000. Others of our church members sent in gifts varying from $2,000 to $500, and others still gave their hundreds and smaller sums, relatively as large as any. We bless God for these liberal gifts, and still more for the grace given to the donors. They were enabled thereby to withstand the temptations and inducements which render many persons of large means unable if not unwilling to aid the cause of Christ by gifts proportioned to their income. These donations were made by men who know well the

value of money, and who also know the work of Christian missions. And they were unostentatious no less than liberal. We honor the faith of our friends. We commend their example. We are sure that it was their privilege to act as stewards of the gracious Proprietor; his approving eye rested upon their gifts. These treasures were well invested. This bread was cast upon the waters in many lands, to be found sooner or later, it may be after many days, perhaps long after we shall have entered into rest.

XVI.

GIFTS OF THE POOR.

TOUCHING examples of liberal giving by Christian friends of very narrow means are recorded in the acknowledgments of last year's receipts. These gifts were sometimes known only to the Saviour, sometimes only to a few sympathizing friends; but relatively viewed, they remind one of the widow's two mites, which make a farthing. How thankful we should feel for the inspired record of her noble gift! If some of our friends are able to give large sums, others, in far larger number, are placed in moderate but comfortable circumstances, and their gifts are the main source of supply. We are far from undervaluing their liberality; we are grateful for it, and recog-

nize it as above all price, and as indispensable to the progress of our cause. But, after all, it is the gifts of the poor that have most deeply touched our feelings. A day laborer, for example, year after year gave the largest donation received by the Board from a strong congregation. His pastor several times spoke of it to one of the executive officers, though the name of this liberal donor was not to be mentioned. In later years his circumstances were improved, and his gifts were increased in equal or greater degree. Lately this good man entered into his rest. In the receipts of last year there is an acknowledgment of the last gift of a saint on her deathbed, relatively very large in amount; though it was but a few dollars, it represented the self-denial and the liberal devising for many years of one brought up in affluence, but who had long been living on a very straitened income. Blessed are the Lord's poor, and blessed are their gifts to his cause!

XVII.

DISINTERESTEDNESS.

ALL persons connected with the work of missions should be disinterested. No one should engage in this work "to make money," to better his worldly condition, to gain a position of greater credit among his fellow-men, to enjoy comfort or ease. Motives

of this kind may not be out of place in many callings, but missionaries, secretaries, and all engaged in efforts to save the souls of the unevangelized, should be influenced supremely by the Spirit and the example of our blessed Lord in his ministry among men, and by that of the eminent apostle to the Gentiles. The nature and object of their work require this. The self-denying gifts of their Christian brethren for their support require this; very many of the donors are in most narrow circumstances, and give what they could well use for their own almost necessary comfort. They shall not lose their reward; but gifts marked by the spirit of great self-denial should be used with a sacred economy. This indeed holds true of the gifts of many persons in more comfortable circumstances. We have been often strongly impressed with the real spirit of self-denial and self-sacrifice involved in gifts each of several hundred and even of several thousand dollars. All this is seen by the loving Saviour, and he will graciously accept and bless such efforts to serve him; but not the less, indeed all the more, should such good offerings call forth a responsive feeling on the part of those who are thereby enabled to serve our Lord by direct personal labors in his cause.

Unevangelized people in missionary fields, and irreligious people at home, seldom rightly understand our missionary aim and endeavors; but there are few Chinese or Hindus or even Africans who can not understand a disinterested life. The rule of most missionary boards, not referring to private income in any case, but requiring funds received by brethren

for outside services to be turned over to the local treasury, while they continue to live as missionaries on the usual salary, is one not merely useful in protecting the cause of missions and the character of missionaries from injurious criticism, but it is in the direct line of these thoughts — it greatly tends to maintain and increase the influence of the Church's laborers.

We aim here at no extended statement of this subject. Our attention has been recalled to it by reading again the life of the great missionary, who served our Lord in Southern India from 1750 to 1798.* His being so disinterested had much to do with his wonderful influence among both Hindus and Europeans. His memoirs are a treasury of missionary experience.

XVIII.

THE PRIVILEGE OF LARGE AND VARIED WORK FOR CHRIST.

THE Foreign Missions of our Church give its members the privilege of doing a large and varied work for the Lord Jesus in many countries. We fear that this idea is sometimes overlooked. Let us recall it to our thoughts as we enter on a new year. It might

* Memoirs of the Life and Correspondence of Rev. Christian Frederick Swartz, by Hugh Pearson, D.D. 2 vols. Second edition, London. J. Hatchford & Son, 1835.

have been so ordered that little or no opportunity would have been afforded to us of direct labors to make our Saviour's name known to our fellow-men in Africa, Syria, Persia, India, Siam, China, Japan, South America, Mexico, among our Indian tribes, and in Europe. Many of our Christian brethren of other denominations do not enjoy this privilege. We consider it a great distinction that so great and varied a work is set before us. It is one which tends to enlarge our views of the world in which we live, to expand our knowledge of Divine providence, to call forth our sympathy for men of like passions with our own, whose sins and sorrows are burdens beyond their strength, but who know not how to have them taken away. From the high place in Zion where we dwell, we look far off to these lands of darkness, and we long to see them enlightened from on high. We long to see our Saviour's name honored, our Saviour's grace received, by the myriads of their inhabitants. And we accept it, and give thanks to God for it, as a privilege beyond all price, that we may be co-workers with our Lord in giving his Gospel to these sinful, suffering people.

If, in the past, we have not rightly valued this privilege, let this new year witness greater faith and more earnest labor. The work is great; the time is short; but great is the grace offered to us, and great will be the reward of faithful service.

XIX.*

THE HOLY GHOST THE POWER OF CHRISTIAN WITNESSES.

WE are accustomed to regard the first age of the Church as the best. The piety and the evangelizing labors of the Apostles and first Christians are considered an example to the followers of Christ in all subsequent ages; but so far as the essential things — the things essential to the piety and the usefulness of the Church — are concerned, its members now and its members in the days of the Apostles stand on the same footing. Their circumstances and ours differ in some respects, but both they and we have life and ever live by faith in Jesus Christ, are moved by the same Spirit, are called to the same work, and look for the same reward. If then the piety and the works of modern Christians are not Apostolic, what shall we say? How shall we account for our falling so far short of their example? And how shall we be enabled to reach their noble standard? We have the answer, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This verse sets before us the power and the work of the followers of Christ in all ages to the end of time. It forms a part of our Lord's words to his disciples just before his ascension. He had corrected

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* In St. Louis, May 17, 1866.

their error in looking for an earthly, Jewish kingdom, and he declared to them that they were to receive a divine power, and to do a divine work; and then, "when he had spoken these things"—these very words—"while they beheld, he was taken up; and a cloud received him out of their sight." They stood "gazing up into heaven," trying to look through the cloud to see their friend and Saviour as he passed above the skies. And for them his words would ever have the deepest personal interest. They are also applicable to all the disciples of Christ. They were spoken at the end of one epoch and the beginning of another. The Hebrew times were now to cease; the world-wide system of the Gospel was now to be set up. These words declared the speedy manifestation of the Holy Ghost, and his energy was to be the power of the disciples, even "the power of the Holy Ghost coming upon them"; and then they should go forth to their great work for life and enter upon their high destiny, as witnesses unto Christ, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The circumstances under which these words were spoken, their deep import, and their vast range, commend them to our earnest study. . . . .

I. No formal statement of the faith of the Church concerning the Holy Ghost is here called for. We remind ourselves of his character as God equal with the Father and the Son, and of his office in the work of salvation—that of applying unto men the benefits of redemption. He is the person of the Trinity

through whose agency God exerts his gracious power on the hearts of men. That his power was obtained for us by Jesus Christ, that he takes of the things of Christ and shows them unto us, that in all his work he glorifies Christ, greatly increases our obligation to our blessed Saviour, but does not diminish our indebtedness to the Holy Spirit.

It is the power of the Holy Spirit as given to the disciples for a particular purpose—that of their being witnesses unto Christ—that must chiefly engage our attention. Three things may be specified in this power—Miracles and Tongues, New Life, and Conversion.

1. The power of working miracles and of speaking with unknown tongues was given to accredit the Apostles and other Christian teachers, as they went forth to proclaim their divine message. Nothing could have better answered this purpose. Here was evidently the presence of God; no human agency could produce such results as these. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia," and all the rest, heard in their own tongues "the wonderful works of God," spoken by a few plain, uneducated men, mostly from Galilee. And soon after this, the lame man, who had so long asked alms at the beautiful gate of the temple, was seen walking, and leaping, and praising God, and they were filled with amazement. And so it was in many examples; the religion of Christ was shown to be of God by the clearest proofs. This was accomplished during a number of years, a period long enough to show con-

clusively the divine character of this new religion—long enough to establish facts beyond question or cavil in proof of the divine agency now at work amongst men. These facts once established, capable of proof, a part of history, it was then needless to continue in the Church the exercise of these supernatural gifts, and they were gradually withdrawn. In their communication, in their remarkable effect on the minds of men, in their record in sacred history; in a word, in the outpouring of the Spirit on the disciples on the day of Pentecost, we find a striking part of the evidence on which our faith in the Gospel rests, and a not less striking fulfilment of the promise of our Lord to the disciples that they should be clothed with power, even the power of the Holy Ghost coming upon them.

2. This promise of power is not to be understood as restricted to the day of Pentecost, nor to the imparting of supernatural gifts: its gracious presence, in their own souls, was signally manifested on that notable day, and to the end of their lives.

They were made new men when this power came upon them. Under the teaching and example of our Saviour himself, they had been dull of apprehension, slow to believe, and to the last too much governed by worldly views; they had contended which of them should be the greatest, and had desired the chief places in his kingdom as an earthly kingdom; but all this was now to disappear. These doubting, unbelieving men were to become strong in the faith, giving glory to God. These timid disciples were to

become bold and fearless men; soon they would be seen going forth from their retired upper room, taking their stand in public places, preaching the most unwelcome doctrines, fulfilling their ministry in the face of all opposition, defying all danger—and wherefore? Because the Spirit of God would powerfully influence their hearts, cause them to understand divine truth clearly, and to know the love of Christ shed abroad in their hearts as the great motive of their lives. Thus they became indifferent to the praise or the censure of men; they counted nothing too costly to be laid on the altar of God; they made up their minds to endure hardship, reproach, persecution, imprisonment, scourging, martyrdom; and they went forward to the end, earnest, godly, Christ-like men—such men as were moved by divine power. If they had been fond of ease and comfort, half spiritual and half secular in their aims, trying to serve God and Mammon, how different would have been their course, how little their influence and usefulness! There would then have been no martyrdom of Stephen, no burning life of Paul, no banishment of the beloved John, no setting up of the kingdom which is not of this world, no glorifying of that blessed name given among men whereby only sinners can be saved.

3. The Holy Ghost converts the souls of men in connection with the preaching of the Gospel.

So it is declared in Isaiah, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring"; and then as the immediate result, "they shall spring

up as among the grass, as willows by the water-courses." A beautiful image to describe the life and fruitfulness produced by the Holy Spirit in the hearts of men, even as we have often seen in our meadows the course of some little stream marked by the greener grass and the graceful willows which fringe its banks. The apostle cites the prophecy of Joel ii. 32, as fulfilled on the day of Pentecost. Our Lord himself speaks of the presence of the Spirit as if the work of salvation were waiting for and depending on his power; it was expedient that he should go away, in order that the Comforter might come. For three long years had our blessed Saviour taught the people, speaking as no man ever spake, and yet but a few hundred persons became his followers; but when the Holy Spirit was given, three thousand souls were converted under a single sermon of one of his disciples, and thenceforward great was the success of the preachers of the Gospel. With his power, their ministry is successful; without it Paul may plant and Apollos may water in vain. The prophecy of Joel warrants the highest hopes of the Church in all coming years. How easily may large multitudes of men be converted in a very short time! How surely may we see a nation born in a day! Both Scripture and our own observation encourage us to expect wonderful success in all scriptural efforts for the salvation of men. Multitudes were converted at Jerusalem soon after our Lord's ascension. And have we not seen hundreds, yea, thousands, of souls saved in the islands of the seas, among the Karens in Burmah,

and in other missionary fields, in a few short years! Have we not seen examples of this in our own land, in many places, when the Spirit has been poured out from on high, when ministers have preached with power, when whole congregations have been moved as the trees of the forest by a mighty wind, and when scores and hundreds have been added to the Church of such as shall be saved! So it shall be in all lands. Before the preaching of the Word, and the power of the Holy Ghost, ignorance, prejudice, worldliness, and selfishness, shall give way as mists and clouds before the sun. Paganism, Mohammedanism, Ritualism, Rationalism, shall all be overcome, and the kingdom of God which is righteousness, peace, and joy in the Holy Ghost, shall extend from sea to sea, and from the river unto the ends of the earth. The Lord hasten it in his time!

II. The work to be done by the disciples is next set forth,—they were to be witnesses unto Christ, at home and abroad.

A witness is one who is able to speak from personal knowledge, and not from hearsay; and he is one who must speak the truth with fidelity. If either personal knowledge or truth is wanting, his testimony would have no value. The disciples must bear witness, 1st, to the person and character of Christ; 2d, to his doctrines or the truth revealed by him; and 3d, to his truth as the means employed in the conversion of the world.

1. The first disciples were literally eye-witnesses of the life and character of Christ. Some of them were

chosen to be apostles for the distinctive reason, that they had seen the Lord Jesus; and as only those who had actually seen him could be apostles, they can have no successors in that high office. But all the disciples, then and ever since, could be witnesses unto Christ in the sense of their experimental knowledge of his grace. They can speak from their heartfelt conviction of their own sinful, guilty, helpless, and perishing situation, until Christ is revealed unto them by the Holy Spirit as the Lamb of God that taketh away the sin of the world, and they are enabled to receive him in his person and his offices as their Redeemer. They can now bear witness to him as one who is precious unto them that believe, as one altogether lovely, even the chief among ten thousand, as one worthy of the highest ascriptions of praise. It is their great privilege, and it is almost essential to their comfort, if not to their usefulness, in their efforts to promote his cause, that they should feel that they are related to Christ by covenant, really united to him in close and sacred bonds. Their prayers will then be addressed to no shadowy, far-off, ideal personage, but to him whom they regard as ever present with them; their whole ministry will be performed as under the eye of their blessed Lord. By communion with him, they will be strengthened for every duty, supported under every trial, delivered from the fear of man, and enabled to be faithful even until death. They will not preach or speak of a Saviour unknown to themselves, nor testify of grace which they have not received, nor rest in formal ex-

ternal services performed according to some prescribed order; but they will speak as those who have been with Jesus. And though all men should forsake him, they will say, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

2. The disciples are witnesses unto the truth as revealed by Christ. All that he taught and left on record in the Scriptures they receive as of the highest authority, as binding on the conscience, and as to be always upheld and maintained by them. There are things hard to be understood in the Bible, and there are things of deep mystery far exceeding the limits of human reason, which the disciples do not profess to comprehend; yet to the truth of these things they can bear testimony, because contained in a Book divinely attested, because they can readily believe that profound mysteries to our feeble intellect are plain and clear to the infinite mind of God, and because these deep truths often find their echo in their inmost conscience. They can bear witness to the truth of the whole Inspired Record, even if they do not understand some parts of it, just as many a witness in a court of justice gives his testimony to facts of which he is sure, though he may not understand their bearing on the subject, nor see how they are to affect the cause under trial.

Besides giving their testimony as individuals, each in his place and lot, according to his gifts and grace, the disciples of Christ must bear witness unto his

truth when associated together as members of the Church. To preserve the truth is one of the purposes for which the Church was established. The Old Testament Church preserved the truth concerning the one living and true God in the midst of a world given to idolatry. The New Testament Church has this also as one of its main designs; it is to be "the pillar and ground of the truth"; it is to be a witness for all the truth that God has revealed, no matter how it may be opposed or perverted. The Creeds and Confessions of the Church have the maintaining and preserving of the truth as one of their main purposes. Subscription and assent to these doctrinal standards is one way of upholding the truth. The venerable Confession of Faith in which we glory is chiefly prized by us for its clear and admirable statement of the truth as contained in Holy Scripture. God will honor the Church that puts honor on his truth and cause. I doubt not that one of the two great reasons of the wonderful prosperity of our Church in the last thirty years is to be found in the fact, that as a Church we were faithful to God's truth. And in whatever is done, or not done, looking in the direction of organic union with other bodies of Christians, the truth and our profession of it must be held sacred by us, and not be in the least degree compromised, if we would continue to enjoy the blessing of the God of truth.

This testimony should have reference to the clearness with which divine truths are revealed, rather than to any difference that may exist as to the impor-

tance of these truths. It requires an architect to tell what is essential to a grand edifice and what is non-essential; so we are poor judges of the relative importance of the truths of revelation. We shall find it to be a safe and good rule, while we maintain all the truths of the Bible, to give to each that place which it seems to occupy on the sacred page. It is not enough to dwell on a few leading truths. The Bible is our text-book, and the world our congregation; to all men, of every nation, class, and condition; to all subjects that have a right or a wrong side in a religious or moral aspect, the testimony of the disciples must have due reference. We can admit no theory of the province of the pulpit, nor of the sphere of a Christian man's duty, which would deprive this testimony of its power as against what is morally wrong. If what is wrong seeks to entrench itself behind public legislation, as in the case of Sabbath mails or lotteries, or behind party political action, as in the case of the oppression of a weaker race, or behind popular movements ending in riot or rebellion against the powers that be, the wrong must not be let alone. We have reason to fear that the withholding of this testimony, in too many instances, results in the profaning of God's holy name and day, the denial of justice to the colored races of this country—the Indian, the Negro, and of late the Chinese, and the overthrow of those ideas of reverence for law and subjection to authority, which are essential to the welfare both of the Church and the State, especially on our theory of public affairs. For with us the law is

maintained more by the power of conscience than by standing military force, and to the right exercise of conscience nothing is more needful than Christian witnessing unto the truth, or at any rate nothing but the truth itself.

We plead for no political action by the Church or by her courts; we plead for no improper meddling with the things of Cæsar by the subjects of Christ's kingdom—for no departure from the themes of the Bible, for no violation of the proprieties of the house of God, for no forsaking of the concerns of eternity. Our church courts are very properly debarred by our Standards—chap. xxxi.—from taking any part in the administration of the State, except as requested; in this country the Church and the State are not united, and church courts have here no civil duties such as devolve on the spiritual peers of the British House of Lords, and such as ambitious prelates in Scotland would gladly have taken upon them, in the age when our Confession was reconstructed from the Articles of Faith which came down from the days of the Apostles. Thankful indeed are we for the separation of the Church of this land from the State; but let us guard against the great mistake of thinking that the Church has therefore no duty to perform of giving her testimony against iniquity because it may be prevalent in high places.

In our country our greatest danger is not that of too much interference with public affairs in the way of testifying against what is wrong by the Church and by Christian people. It is only too easy to let

what is wrong alone. It accords too readily with our willingness to avoid the cross; and so the voice of our testimony is kept back, or lowered down to an inaudible whisper. Our greatest danger in this land consists in our not holding forth these revealed truths which best regulate both governors and people, which assert the supreme authority of God, the sacredness of an oath, the duty of doing that which is just and equal to all men, the need of consideration for their less favored fellow-men by the rich, the need of contentment and patience by the poor, the interests of the judgment to come and the retributions of eternity. All these inspired teachings we are to testify not merely in the abstract, but in their application to all such moral wrongs as from time to time seek public acknowledgment. Our testimony should certainly be impersonal—never singling out particular persons in a congregation for public rebuke; and it should also be kept free as far as possible from connection with any political party movements, so that all men should see that it is prompted by fidelity to the truth as contained in Holy Scripture. The witnesses unto Christ should exercise their best judgment as to the time and manner of giving their testimony against what is evil. It may even be necessary for them to be silent sometimes, as our blessed Lord was before his unjust judges, but like him his humble disciples will always be faithful to their testimony; and when called to do so by Providence they will declare the whole counsel of God. This must be done in the Spirit of Christ, which was eminently loving and

meek. He severely censured the hypocrisy of the Scribes and Pharisees, speaking as he only could by authority as the omniscient judge; but yet it was in deep compassion even for them. Toward his professed followers, when in error or even in great faults, he was always considerate and forbearing—not sparing rebuke, yet not putting the worst construction on their misconduct, but always the best and the most charitable.

There are times when the testimony of the disciples, touching matters of public interest and yet having a religious side, becomes specially important; such times particularly of perplexity, distress, and shaking among men, as we have lately seen in this country. In giving our testimony through these dreadful years to the duty of rendering obedience to the powers that be—the powers that are over us, whatever political opinions we may entertain of their character, we fulfil a sacred duty. A right understanding of this duty would prevent all civil war in such a Christian country as ours. Indeed we can not but deeply feel that if the people of God in this land had but understood the full meaning of this duty—which has respect to the powers that be in actual existence, whatever may be the theory of their existence—no more countenance would have been given to any efforts to overthrow the Government which was so long in the exercise of authority in all parts of the country, than would be given by our missionaries to a rebellion against the Emperor of China or the King of Siam.

This whole matter is to be viewed in the light of testimony against what is wrong. And in presenting these views, we but follow the highest examples. We only take such lawful action as was taken by the noble men who settled our Church standards—such men as Witherspoon, Samuel Davies, and many others; and what is far more, we but follow the example of our blessed Lord and the Apostles. Often do our Saviour's instructions refer directly to public matters, viewed in their religious or moral aspects; as when in the face of the rulers of the Jews he vindicated the law of marriage, placed the right of divorce on its true ground, asserted the just liberty of his disciples concerning works of necessity on the Sabbath, taught the duty of obedience even to an oppressive Government by the payment of taxes—all of which were not merely matters of religion, but were also matters of party conflict or of public law. And so of the Apostles. The Apostle Paul's noble declaration, that he would know nothing among the Corinthians but Christ and him crucified, and everything in his two Epistles to their church perfectly agree; and yet how many matters of public interest are discussed by his eloquent pen! How many-sided were his lessons, how often he referred to matters that had secular bearings, that were subjects of partisan discussion, and even to such as were connected with civil jurisdiction; and this sometimes not as theoretical teaching, but as dealing with practical cases. In all, his great and sole object was to glorify Christ; let this be our sole aim whenever we feel called to teach or

to speak of matters that are connected with the Government, or with party movements, or with secular interests. Then, as witnesses unto Christ, we may hope that our testimony will accomplish its proper end and purpose.

3. The disciples are to be witnesses unto Christ, in their making his Gospel known unto all men. The missionary aspect of their testimony is the one chiefly presented to us. Their testimony was to be evangelistic. Evidently the first disciples, as soon as their minds were enlightened by the Holy Spirit, understood the matter just in this sense, and they went forth to deliver their testimony as a message of love and mercy to lost men.

It was indeed a joyful testimony. Its primary meaning was undoubtedly glad tidings to all people. It was not meant to be chiefly a testimony against a sinful world. The verse in the Gospel of Matthew, ch. xxiv. 14, which speaks of the Gospel being preached "for a witness" to the nations, does not mean a testimony against them, any more than the same word "witness" in Isaiah lv. 4, when applied to our blessed Lord, is to be understood as a title of severity; on the contrary, it is a title given to our Lord in one of the finest Gospel passages to be found in the writings of the evangelical prophet. If the Gospel is rejected by men, it does become a witness against them—hence greatly increasing their guilt and misery; but we must keep in view its primary and chief design, as the expression of the infinite love and mercy of God to our lost world. Here is pardon for the

guilty; here is peace with God; here is everlasting life; here is all that is needed for the complete salvation of every lost sinner, through the atoning death and the finished righteousness of Jesus Christ. Here are all these blessings offered to sinful men in every land to the end of the world, and offered on the simplest terms possible — without money and without price. This is the good news which the disciples were to testify unto every creature, speaking from their own personal experience of this blessed Gospel, and with all fidelity as witnesses to its unspeakable importance.

And so the disciples went forth. They went forth, no doubt, in faith and hope, expecting great results to follow their testimony. They were at first but a mere handful—but a little flock—and their course in the world was to be marked by tribulation and persecution. Our Lord taught them to expect this, but he also taught them to expect a time of triumph for the Gospel. Its principles would prevail, under their preaching made effectual to salvation by the power of the Holy Ghost, darkness would give way, the idols be overthrown, the kingdom of Christ be established, the world for a thousand years be as the garden of the Lord. The disciples went forth to a sacred duty, not as a task, not as sent to condemn their fellow-men, but cheered by the hope of the greatest success. They might not live to see it, but it would surely come, and their faithful labors would speed its coming.

Some good men do not accept these views,—do not

expect this result. They even venture to teach that it is but an amiable delusion to expect the conversion of the world by the preaching of the Gospel, that it was never intended to accomplish any such purpose; but that the Church is always to be small, limited, and imperfect, until the personal coming of our blessed Lord; and then, but not till then, we shall see the world converted. The whole New Testament record has been appealed to, in order to prove that the preaching of the Gospel, in "the present dispensation," as they term it, will not convert the world.

There are weighty, and apparently conclusive arguments against this theory, but they can not be fully considered here. It is a theory which seems to be based on erroneous interpretations of the Scriptures, in certain respects. These must be passed over. It is a theory, moreover, which does not agree with other parts of Scripture, which teach a very different doctrine. Such is the declaration of God's unspeakable love to the world, John iii. 16,—confining our citations to the New Testament. This declaration is so comprehensive that we can not see how the embracing of Christ by a small fraction of the human family, can be regarded as at all corresponding with its fulness and freeness. Such also is our Lord's last commandment, Matt. xxviii. 19, 20. We can not believe that this commandment contemplates preaching the Gospel as a witness against men; it was to be good news, the best news to every lost sinner that he can ever hear; nor can we believe that our blessed

Lord, clothed as he is with all power in heaven and in earth, would go forth everywhere with his disciples who obey this commandment, only to see their labors ending all in vain, and himself almost universally rejected. Moreover, we see the aged Simeon, Luke ii. 30–32, rejoicing in the predicted and now fulfilled salvation, "prepared before the face of all people, a light to lighten the Gentiles." We see John the Baptist proclaiming the fulfilment of a similar prediction, Luke iii. 4–6. We listen with mingled feelings of sorrow and hope to our blessed Lord's words: "And I, if I be lifted up, will draw all men unto me," John xii. 32. We see the same truth in its earlier process of fulfilment, in the parables of the grain of mustard seed and the leaven hid in the meal, Matt. xiii. 31–33. We learn the same truth, in its manifested and regal glory, in the numerous texts which speak of the gracious effects of the Gospel, triumphing as a religion in its present administration, under the idea of a kingdom, for whose coming we are taught to pray, Matt. vi. 10. We are taught the same view by some of the wonderful things in the Book of Revelation — especially the binding of Satan for a thousand years. If we measure these by a common prophetic standard, we may look forward to a period of three hundred and sixty thousand years, during which our Lord's reign of righteousness in the hearts of men shall make this world a paradise, and nobly vindicate the power of the Gospel, as now preached among men, as the wisdom of God and the power of God unto salvation. These are New Testa-

ment teachings, which show that the preaching of the Gospel is no fruitless means of the conversion of the world; but if the New Testament were silent on the subject, as it is nearly so on some other commonly received parts of Christian faith, we should still find ample warrant for our hopes of the conversion of the world in the numerous predictions of the Old Testament. One such prophecy, out of scores that might be cited, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. xi. 9, ought to be deemed conclusive.

There are two other considerations even more conclusive — one positive, the other negative, and both clearly revealed. Positively, the work of conversion, as we have already seen, is the work of God, the Holy Ghost. We are living under the dispensation of the Spirit. Our Lord himself repeatedly referred to his agency in the work of conversion. We have unlimited promises of his intervention in answer to prayer. We need not pursue this consideration. Let the Church but honor the Spirit as the Father and the Son are honored; let the people of God believe in him, seek his power, expect his presence, and who shall say that the greatest results shall not be speedily achieved? And let every humble disciple beware of any theory of unfulfilled Scripture that would even seem to lessen or disparage the agency of the Spirit in the conversion of the world.

The negative consideration is not less decisive— the personal coming of our blessed Lord is not revealed to us in Scripture as a means of the conver-

sion of men. We humbly trust that our blessed Saviour's visible and personal appearing will be a joyful event to us, whenever he shall come; but as we read the Scriptures, they furnish no proof at all that he is ever to take the work of conversion out of the hands of the Holy Ghost. Our Lord's coming is spoken of in three senses quite distinct, but all worthy of himself: (1), by his Providence, as when he came to destroy Jerusalem, Matt. xxiv. 34; and so he comes in the wonderful course of his Providence to raise up and cast down kingdoms and nations, and to be ever with his own people, so that they often hear his voice saying, "Fear not, it is I"; and in the hour of their departure from this life they find him present with them to give them all needed grace, and an abundant entrance into his everlasting kingdom. (2), He comes by his Spirit into the worshipping assemblies of his people; even though but two or three of them meet together in his name, he will make the third or fourth, Matt. xviii. 20; and so he comes wherever the Spirit of grace is carrying on his peculiar and saving work among men. And (3) he will come visibly and personally, his second appearing in visible and personal form, but it will be when he comes as a Judge, Matt. xxv. 31–46; 2 Thess. ii. 7–10. The Shorter Catechism well expresses the sense of the Scriptures on this point, when it teaches that Christ will come "to judge the world at the last day." We look for no other coming of our blessed Lord than these.

This, then, is the witnessing of the disciples unto

Christ. It is evangelizing testimony, to be brought to the mind and heart of every creature, and to be crowned at last with blessed and glorious results in the conversion of the world unto God.

III. The remaining words of the verse show that the witnessing of the disciples unto Christ was to be everywhere—"in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Saviour does not seem to recognize our modern distinction of Home and Foreign Missions. There is a certain order marked; the witnesses were to begin among those who were nearest to them, going from them to the next nearest, and proceeding onward still to those who dwelt in "the regions beyond." This was in fact the course followed by the Apostles. It is evidently proper to begin with our own people in witnessing unto Christ, but we must beware of restricting our efforts to them. The Gospel is for all men. The Apostles and first Christians so understood the matter, and when, at first, the disciples were staying too long in Jerusalem, perhaps consulting too much their love of home and of the temple, a persecution was allowed to arise, and they were scattered abroad, and went everywhere preaching the Word, even far beyond the boundaries of their native country, though its inhabitants had by no means all become Christians. So it was also at Antioch, when the Gospel obtained a foothold there, and a church was formed; some of its leading members and ministers were soon sent forth as missionaries, by divine direction and by the earnest co-operation of

the Church, though the people of Antioch and of that province were not then all converted. We need not multiply examples to show how the first disciples understood the extent to which their testimony should be made known. They took their lives in their hand, and went forth to whatever part of the world they could reach. We read of their labors in Africa, in Europe, in Western Asia, and even in the eastern parts of Asia traces of their presence are found.

We feel sure from the language of the text and from the example of the disciples in the apostolic age, that no Christian Church, nor any member of the Church, much less any office-bearer in it, can claim to have fulfilled his duty to Christ in witnessing unto him, who does not keep earnestly before his mind and on his heart the vast range of his calling. The presence of Christ will be granted only to the Church that is seeking to bear witness unto him unto the uttermost part of the earth. We believe that blessing has rested signally on our Church since the time when we entered as a Church on the work of sending the Gospel abroad. Our foreign missions have been greatly prospered. Churches and Presbyteries are now planted in Africa, Asia, South America, and among some of our Indian tribes. Native communicants, native elders, native ministers, in many foreign parts, now worship God with us in our simple and beautiful order. The work is going on; it is calling for enlargement; it must be extended. And it surely will be, as we come more and more into the spirit of primitive piety.

As we turn and survey our Church here at home, we see no signs of its being impoverished or weakened by its witnessing work abroad. We do see things that awaken our solicitude—dangers of divided opinions, and especially the danger of being carried away by tides of worldliness; but God has kept us and blest us hitherto. All through the terrible events of the last few years we have had grace given to us and the blessing of Providence, so that we have not fallen away from our noble missionary work abroad; that work has been like the bow of promise—spanning the dark sky, and pointing to brighter days when peace should return to bless the land, in order that the Church might go on to bless the world. Whatever may have been our past dangers, whatever our present difficulties, they would have been far greater, perhaps even fatal to our churches, if God had not given us grace to bear our evangelistic testimony to our countrymen everywhere, and to the Indians, the Hindus, the Siamese, the Chinese, and others, thereby securing the fulfilment of our Saviour's promise to us, and thereby enabling many of our Christian people to feel more deeply the worth of the Gospel to themselves. As we continue our survey, we see signs of widely-spread prosperity in the home interests of our Church, in our greatly enlarged number of ministers and members since the year 1832, when the foreign missions of our body were commenced; but on these and other things we can not enter. We bless the Lord for what he hath done for us and by us. We gratefully ascribe all our prosperity, at home

and abroad, and all our success, to the presence of our blessed Lord with us, as we have endeavored to be witnesses unto him both in our own country and in foreign lands, even unto the uttermost part of the earth. Here, then, we rest in our exposition of this verse, and conclude with two or three inferences.

1. We see that the duty of Christian witnessing is from God. It is unto Christ, by his last instructions and by his last commandment. It is inspired and made efficacious by the Holy Ghost. In bearing their testimony, the disciples have a divine warrant —they run not unsent; and they may feel assured, therefore, that their witnessing shall not be in vain. Whether many or few receive their testimony, they shall receive a divine reward. Let them seek to be found faithful witnesses, never shunning to declare the whole counsel of God, ever setting the Lord himself before them, giving their testimony from love to him, cherishing a sense of their dependence on the Holy Ghost, and then they shall be blessed themselves and a blessing to the world.

2. We see the main elements of success in apostolic evangelization. Its agents were men impelled by love to Christ and empowered by the Holy Ghost. Their minds were enlightened, their hearts filled with holy affections, their labors abundant beyond measure —all because they were under divine influence. Their views of their work were clear and well defined; they knew precisely what they were to do; they engaged in it at no uncertainty. A noble purpose of consecration to God governed their whole course. As we

fix our attention on the life of one of those early disciples—and it matters little which of them—as we consider his faith in Christ, his self-renunciation, his unworldly spirit, his willingness to endure hardness and to practice self-denial, his devotedness to the great object of saving lost souls and thereby glorifying God, his perseverance in seeking this object in the face of reproach, opposition, persecution, violence, and death—even death in the most terrible form—we are filled with admiration of his holy life and his blessed labors. With such a consecration of heart and life, and with the power of the Holy Ghost, at once its spring and its blessing, we do not wonder to see Stephen martyred, and the cause advanced which his death was intended to destroy. We do not wonder to see the brilliant course of Paul, his abundant labors, his unceasing prayers, his unwearied zeal flaming to the last. We do not wonder then to hear his noble testimony: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing." These were the missionaries, these were the ministers, of the primitive Church. We readily see the secret of their wonderful success. They walked with God, and God was with them, and therefore the Gospel won triumphs in the world such as no subsequent age has witnessed; yes, and we may say such as the

world will not witness again until our ministers and missionaries become men of apostolic piety.

3. We see what is most needed by us as a Church, as a body of Christian people—ministers, elders, deacons, and members. It is not purer doctrines: our faith is of God. It is not a better order: our Church is at once scriptural, catholic, beautiful in its worship, and admirable in its government. It is not, perhaps, better plans of promoting the work of evangelization; . . . . it is not in any of these things that we feel our greatest need; it is the want of apostolic piety; it is the want of the power of the Holy Ghost.

Men commonly depend on talent, learning, wealth, station; we undervalue none of these gifts; God has ever used them all. But he also uses the weak things of the world to confound the mighty. And God will so order events that the glory of the world's salvation shall be seen to be of himself and not of men. He will employ great gifts, but he will also employ humble gifts. And if God the Holy Spirit be with "little men," they will work wonders—especially will such men as are little in their own esteem. The gift most important, most to be desired by us all, is the outpouring of the Holy Spirit. Let his power be so manifest in us, so govern our lives, so animate our prayers, as to make us Christ-like; let his gracious power so control us as to consume our worldly aims, our unworthy desires of comfort, our undue regard for the praise of men, and at the same time to raise our conceptions of divine and eternal things, filling our hearts with the love of God, and giving us deep

impressions of the power of the world to come, and then shall our course be in some measure like that of the first Christians. The little company that saw our Lord ascend into heaven were soon clothed with power, and then went forth and made their power felt throughout the world. We serve the same Saviour; we have the unlimited promise of the same Almighty Spirit; the same work is set before us as before them; the world stands open to-day, as it did eighteen hundred years ago, still waiting for missionaries. Let the Spirit of God baptize our ministers, elders, and communicants, and how soon would our Church go forth like the Church of Jerusalem or the Church of Antioch, to bless the world!

XX.

FUNDAMENTAL PRINCIPLES NOT TO BE OVERLOOKED.

In a favorable notice of a book on missions, one of our exchanges makes this remark: "Comparatively little is said in the work upon the generally accepted fundamental principles upon which the great work of missions rests." We need not consider how far this remark is applicable to the book, but we fear it is far too applicable to many of the addresses and articles on missions by which an interest in the cause is sought to be promoted. Bright, sensational remarks, something interesting, and if it be romantic

all the better, something to make people laugh or cry—well, we do not object to these things in their time and place, though for sensationalism we have little respect, especially in grave spiritual interests. But while we prize "popular" appeals for missions, we should not overlook first principles. The nature and ground of Christian duty towards the heathen; the condition of men without the Gospel, especially in view of the eternal world; the proper means to be employed for their evangelization, and the best methods of securing the use of these means, and as connected therewith, the province of the Church at home and in the field in the support and direction of the work of missions; the reasons of encouragement and the measure of success; these and other subjects need to be well understood by our Christian people. Once understood and "accepted," these fundamental principles will lead to steady, earnest action, continued as long as life lasts, and according to what God gives. It is on such action the cause of missions must depend, not on special efforts, not on impulsive movements, not on temporary expedients.

XXI.

ROMANS XV. 20.

ROM. xv. 20. "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Compare 2 Cor. x. 15, 16.

THE meaning of this passage is plain: the apostle had aimed at being the first to preach the Gospel among those who had not heard it. He wished to lay the foundation himself. Why?

It was not surely from any vain, selfish, or ambitious feelings; the character of the apostle, and the influence which directed him, forbid any supposition of that kind. He was no evangelical hero, living for his own praise, or to acquire a name among the churches.

Nor was it because he had not talents to fulfil with acceptance the duties of any station, even in any city; his writings and the esteem with which he was regarded utterly discountenance this notion. There are diversities of gifts adapted to different situations in the Church; but we should recollect that different stations among those where Christ has not been named, require different talents, affording employment for the most gifted, and yet not discouraging him that has one talent committed to his care.

Nor was it, again, because this apostle had received a special commission to the Gentiles; there were other Apostles among the Gentiles as well as Paul.

and he might have labored in the fields first entered by them; or he might have remained in some of the places where his labors had been attended with success, but where there was much still to do; where the people were affectionate, and where his situation would have been comfortable. None of these considerations, therefore, explain the course pursued by the apostle.

But probably he found a sweeter recompense in declaring the riches of the Gospel to those dying in utter ignorance, than to those who, though equally dying, were yet dying in Gospel light: just as a benevolent man finds greater satisfaction in giving food to the starving, who have no help, than to others starving also, and yet rejecting the offered food.

We may suppose, again, that his bowels yearned towards those among whom "Christ was not named"; where the foundation was not laid; where there was no knowledge of the only "name given under heaven and amongst men" whereby there could be salvation. He pitied them, and his was not the frozen charity which says, "depart in peace, be ye warmed and filled," and yet makes no effort to extend relief. No; he was anxious that all men should hear of Christ; should be called by his name; and should build their hopes on him for eternity. See his life and writings, as recorded in the New Testament, for proof.

But once more: He had no doubt reference to the commandment to "preach the Gospel to every creature," which would never be obeyed if all were to

preach the Gospel only where "things were made ready to their hands," while there were so many places "where Christ was not" even "named." The apostle had too much respect for the authority of his Lord, and too much regard for the honor of his Saviour, to neglect or disobey any of his commandments, and much less one which was so essentially connected with the temporal and the eternal well-being of millions of his fellow-men.

From this subject we may infer, 1. The necessity of pure motives on the part of those who go to "preach the gospel where Christ has not been named." No supposition ascribes any improper motives to the apostle, and every preacher to the Gentiles, at the present day, is under equal obligation to be upright, and to have a conscience void of offence, not only in the sight of men, but of God. At the same time, it must be acknowledged that the danger on this score is greater now than in the days of the apostle. There are not now the fires of persecution to purify; but there is, to some extent, the voice of praise bestowed in advance, which is well adapted to ensnare. This difference only points out the necessity of a close inspection of motives in the sight of Heaven, by those who would engage in missionary labors.

2. If the same spirit animated Christian ministers now which glowed in the bosom of the apostle, there would not be so many places where the foundation is not yet laid. This inference is fully justified, also, by a simple survey of Paul's labors. These can not

be detailed here; but the examination of them will amply repay the time spent in making it.

3. As the converse of the last, there would not be so many who are preaching the Gospel where Christ has been named. If the 8,000 American clergymen [in 1834] had the same zeal that Paul displayed, how soon would the Gospel be proclaimed where Christ is now unknown, and, of course, where he is not regarded? On the last two inferences it is not proposed to enlarge; but one question may be worthy of consideration—What reason can be given for any Christian's being destitute of the same spirit which the apostle displayed in this passage of Scripture? This inquiry deserves attention from every one, whatever be his station or his prospective station in the church. It is true, all may not be able to display the same disposition in the same way; but if the disposition is found, Providence will soon open some way in which it may be effective. Many there are, however, who might manifest the same spirit which Paul felt, by literally imitating his example; by preaching "the Gospel not where Christ is named."

XXII.

PROVERBS XI. 24.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A FEW years ago one of the Baptist newspapers contained an instructive narrative, which illustrated

these words of truth. Two churches were organized about the same period, in the same district, of nearly equal numbers and pecuniary means, and both with good prospects of growth. Their young and vigorous pastors adopted different views on the subject of church collections. One encouraged his people to give liberally to the usual denominational objects, though they were not yet able to defray all of their own church expenses. The other discouraged collections for all outside objects, until his people could fully support their own church. So they began, and so they continued, until at the end of five years the former church was strong and prosperous, while the latter was almost dead.

This narrative, which seemed to be truthful and not exaggerated, made quite an impression on the mind of the present writer. And now he would add to it another case, with which he was personally somewhat acquainted. In one of our cities, some years ago, we had a church in a good position, having a young pastor of more than ordinary ability as to natural and acquired talents, and especially as a preacher; but its house of worship was a very plain building, while other churches in the same city were handsome, and some of them costly edifices. The growth of the church to which we specially refer was not remarkable, but not particularly discouraging; certainly, it did not satisfy the pastor, and the elders agreed with him in his views. What was needed for success, in their judgment, was a fine church building. The congregation was not able to

erect an edifice of this kind, it was supposed, unless they should concentrate all their energies on this object during as long a period as might be necessary; and this course was resolved upon. All collections for objects not connected with the congregation, as, for instance, for any of the Church Boards, were to be refused until the fine church was built. This course was decided on by the church session; if not adopted at the instance of the pastor, it was sustained by him, though with feelings of regret. What was the result? The plan did not meet with the expected success; after a while the minister resigned; another minister was called; but the fine new edifice was never built, and the church was eventually merged in another congregation.

Other examples, differing in circumstances, but teaching a similar lesson, might be given. On the other hand, have we ever known a church that was weakened and its growth hindered by what its members contributed to the cause of Christ beyond their own congregational boundaries? After more than forty years' observation in the ministry, the answer is, No, not one!

XXIII.

THE DENOMINATIONAL ELEMENT IN MISSIONS.

"I DID not come out here to build up Denominationalism." We quote the words of one of our mis-

sionaries in the East, arguing in favor of a "union" organization of the only church yet constituted in his field of labor, so that it may serve as an example to other churches hereafter to be formed in the same country. As a union church it would now, he thinks, secure the favor of missionaries of three denominations of Christians, and so avoid the appearance of divisions among Protestants, contrasting, it is alleged, unfavorably with the unity of Roman Catholics.

On the same general idea, considerable opposition has been made to the Church Boards sending missionaries into a neighboring Roman Catholic country. "Let us not exhibit our divided Protestantism before united Romanism. Let our sectarian differences be excluded, and only a non-denominational form of our holy religion be presented." In both cases, much is made of the idea, that our denominational missionary work will lead the people to think that Christians are not themselves agreed concerning their own religion, and therefore their efforts to spread the Gospel in Roman Catholic and Pagan countries must be made at a great disadvantage. We are aiming to give a fair and strong statement of this "non-denominational" plea.

Several things may be considered in reply.

1. If non-denominational missionary effort abroad is best, we see not why it is not best at home; yet we apprehend that few persons here think so. Past experience does not so teach. Until Christians agree in these matters at home, we see not how missionaries can wisely adopt "union" church organizations

abroad; they must, for obvious reasons, represent the churches that send them out and support them.

2. We can not grant that it is inexpedient for the Church to be divided into denominations. We admit the occurrence of certain evils too often, but the abuse or misuse of a thing is not an argument against its use. Neither is external unity a safeguard from many and great evils; we may recur to this point further on. Here, we only suggest that true Christian union, such as our Saviour taught us to pray for, finds its place chiefly in the hearts of his people, leading them to love all who love him, who hold his truth, and who keep his commandments. There is the idea of bearing witness to the truth as it is in Jesus, that is essential to the Church. And when, under the teaching and power of the Holy Spirit, Christians hold the same views of truth as to doctrine and church order, then they will be ready for organic union. In the meantime, peace and usefulness are best promoted by their "agreeing to differ."

3. Granting that there are evils or tendencies to evil in our missionary plans as connected with denominations, these should not be exaggerated. Of course, no missionary is sent out "to build up denominationalism"; he is sent out to preach the Gospel. Yet his first sermon may present views in which some good missionaries would not concur; both he and they might be much embarrassed thereby in their work, if they belonged to the same church organization. When God is pleased to bless his labors, and he has the joy of baptizing the first convert, and

afterwards, when he and his brethren have the privilege of ordaining the first native minister, he must face practical denominational questions; but they need give him little trouble. He can meet them on the same ground which is taken by the church at home, whose representative he is, and whose faith he holds; but he will also meet them in the spirit of the great apostle, who gloried most in preaching the Gospel, not in baptizing converts. The result is to keep minor questions of church order in their proper place. The true missionary will not be a partisan; he will honor the gifts and graces of his brethren of other churches; he will ever help them, and never hinder them in their work for Christ.

4. As these tendencies to evil are held in check amongst missionaries, so, on the other hand, among Romanists, or among the heathen, the people soon learn to see that Protestant Christians do love one another, that they do agree in most things, that their differences relate to minor matters; in fact, that they all acknowledge the same Lord and Saviour.

5. We have admitted certain tendencies to evil, undue pressing of the mode of baptism or of the form of ordination, as examples, the want of concert, the varying views of methods of missionary education, etc.; but there is another side of the case. It may easily prove true, that this diversity itself may be in many cases an element of strength. It secures a wider range and leads to a greater degree of effort; it promotes an early revision of mistaken counsels; it may lead to a better established Christianity

amongst the people than if the missionaries of only one denomination were to occupy each country. We cite in proof of some of these particulars, the history of our missions in Upper India. That part of India was chosen by our first missionaries as their field of labor, largely because it was unoccupied by missionaries of other churches; and for many years it was in the charge of our Church almost as exclusively as Burmah has been in the charge of our Baptist brethren. In later years English Episcopal and American Methodist missionaries, and some others, were led to enter on the work of missions in Upper India. As the result of all, we see a much larger force of laborers on the ground than we should see if the work had remained solely in our charge; we see more done for the salvation of souls; we see certain inter-missionary influences there, resulting in better methods of work; and we see reflex influences reaching large numbers of Christian people in Europe and our own country. We doubt not it is better for the cause of Christ in India, that our Christian brethren of other denominations are our fellow-laborers there; and both they and we are under the best bonds to "keep the peace," to dwell together in unity. Our conviction is strong, moreover, that it would have been better for Burmah, if several leading denominations of Christians had been conducting missions in that country, instead of only one. We need hardly add, such is also our conviction as to the evangelization of Mexico.

6. What is the remedy of evils, or tendencies to

evil, resulting from denominational work in missions? Not external unity. The Roman Church has that, and yet how notorious and how bitter have been the dissensions of the different orders of the Romanist missionaries. These internecine contentions are believed to have had much to do with the persecution and expulsion of the Roman Catholic priests from China and Japan. Such contentions, we trust, are not possible among Protestants; but to whatever degree they may prevail, it will be found that it is chiefly amongst the more formal and ritualistic of their number—those who make most of external order and uniformity, as in the unhappy example of some agents of the English Gospel Propagation Society. It is not external unity on which we rely, therefore, nor the united organic action of different denominations; but it is our having in us the same mind that was in Christ Jesus; it is our simply doing as we would be done by in all our missionary plans and labors. This will prevent most of the evils apprehended from denominational action in the work of missions, and it will secure the best kind of brotherly co-operation, as far as needful.

Inspired by this spirit, ever mindful of this good rule, our missionaries of different names will go forward side by side in the work of the Lord, and our home churches will engage in this great work *as churches*, not as societies, each standing in its own lot, holding its own faith and order as best, until better taught by the Spirit of truth; never indifferent to what it believes to be true, but yet recog-

nizing the Christian character of other churches, and honoring their missionary labors. This is the true theory, as we humbly think, of denominational missions. The unevangelized world—heathen, Mohammedan, and Papal—has much to hope, and little to fear from their progress. And our friends, whether here at home or on missionary ground, need not be solicitous to avoid "denominationalism." Denominational or church action in missions, springing from love to Christ and his truth, will do more for the spread of the Gospel in the world than any other form of united Christian effort that has ever been devised. It will do this, because it is simply the Church of Christ on earth acting in its missionary character. So acting the Church will be blessed with the presence of her Lord, and great will be her success in his work.

XXIV.

REASONS OF "CHURCH" WORK IN MISSIONS.

SOME remarks were made in the preceding paper on "the Denominational Element in Missions." They presented views chiefly intended to obviate objections to the "church" theory. In favor of this theory there are strong positive reasons, some of which we now briefly state—our space not permitting any full statement.

In favor of conducting the work of missions by the Church, and not by Societies, we refer—

1. To our Lord's last commandment, "Go ye into all the world." In its terms, which embrace one of the great functions of the organized church, that of teaching, and also one of the two sacraments, we regard this commandment as having a direct application to the church itself, as a regularly constituted body, including its office-bearers and members. We know the reply to this which is made by those whose definition of the "church" is different from that of our standards; but on the one side we cite the authoritative Council held in Jerusalem, and on the other side we refer to the several "bishops" of the churches in the small city of Ephesus, as favoring our church views not only, but also as showing that essential methods and fruits of Apostolic missionary work were similiar to our own, if not identical. We might cite also the example of the church of Antioch—Acts xiii. 1–3; xiv. 26, 27. Would that we were moved by a like Apostolic spirit! Without dwelling on this commandment, we state it as a corner-stone in the edifice of church work. Certainly we read in the Acts of the Apostles of no "Societies," Union or other, for spreading the Gospel.

2. It is a great question in the work of missions, how best to reach and interest in its behalf all the members of the Church—young and old, rich and poor. We think this can best be done by church action—each Christian denomination moving in the matter according to its own order. We do not disparage the Societies in this respect; their supporters as volunteers are often first on the ground, and do

great good. But for training the children, and for enlisting all classes of people, we rely most on the appointed means of grace, in each congregation, under the supervision of the church courts. This church action is all-embracing and enduring. It may claim the fulfilment in direct terms of our Saviour's blessed promise.

3. It is also a question of practical moment how to conduct what may be called the administrative part of the work of missions in the best way;—how to procure the funds needed, not as moneys assessed, but as free-will offerings, the fruits of grace, and with least expense in their collection;—how to combine needful supervision with proper personal freedom of action;—how to secure a certain central or home direction with full local choice and energy in many foreign fields;—how to do all this under the guidance of principles held in common by the laborers at home and abroad, and also under the sanctions of law readily available, if need be;—how best to guard against divisions and personal difficulties. All this, as we think, is best secured by our theory. We do not claim perfection, by any means, in the practical working of this theory; we see some defects; we see some things to be better arranged; but, on the whole, we do see great and distinctive advantages in having our missionary administration closely connected with the Church, as a part of its organized work and under its full control.

4. It is an obvious duty to make a wise use of the pecuniary offerings of the people of God to the

cause of missions in their expenditure, both in the department of home administration and in the work abroad. Dangers abound here. The executive expenses at home may be far too expensive; and even where the home service is gratuitous, ill-judged measures abroad may involve wasteful outlays. In this respect, we think our theory works well, comparatively; and if it does not work satisfactorily, its defects or its abuses can be readily corrected.

But we forbear to enlarge. After all, we would not make too much of external church movement in the work of missions, though we think it is of practical importance. We would magnify, most of all, the great idea of having this church movement made Christ-like, through the indwelling of the Holy Spirit in the hearts of all our people. Then the Church will arise and shine. Then the Gentiles shall come to her light, and kings to the brightness of her rising.

XXV.

"MONTHLY CONCERT" MEETING OF PRAYER.

"We must go farther still, however, to reach the spring-head—the primary cause of the missionary excitement in Carey's mind, and its diffusion among the Northamptonshire ministers. At the meeting of the association in 1784, at Nottingham, it was resolved to set apart an hour on the first Monday evening of every month, 'for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world.' This suggestion proceeded from the venerable Sutcliff. Its simplicity and appropriateness have since recommended it to universal adoption; and copious showers of blessings from on high have been poured forth upon the churches."—History of the Baptist Missionary Society (English), by Rev. F. A. Cox, D.D.

SUCH was the origin of the Monthly Concert Meeting of Prayer. And no more striking example could be given of its happy influence, than we observe in the case of Carey. And thus it led to the establishment of the Baptist Missions in the densely inhabited province of Bengal; to the translation and printing of the Sacred Scriptures in the numerous languages of India; to the preaching of the Gospel by many faithful ministers, and the hopeful conversion of many heathens to God; to that system of efforts which is still in progress, and which God is doubtless employing as a part of the instrumentality by which his Church shall be established and exalted among the Hindus. Who can say that the observance of this meeting in any of our congregations, even in the most retired and unnoticed district of the country, may not lead to results of great importance?

Observe the principal object of this meeting—prayer for the spread of religion. The prayer of a righteous man or woman, for things agreeable to the will of God, is doubtless one of the mightiest agencies within the reach of mortals. Its power can not be comprehended. It is in outward form nothing but a breath of air; but in its inner and real meaning, it is the desire of the soul expressed to God; and as the means which he has appointed for obtaining his blessing, it produces results which all the combinations of human and Satanic power can not withstand. "The effectual, fervent prayer of a righteous man availeth much,"—how much the inspired writer does not undertake to describe, though he proceeds to give a striking illustration of its efficacy. Thus of the prayer of one person; social or united prayer has a special promise to encourage Christians to engage in it, Matthew xviii. 20. There is a remarkable example recorded of its connection with the first outpouring of the Holy Spirit, and the subsequent conversion of large multitudes of people in the course of a few hours, Acts i. 13, 14; ii. 1–11, 41. We live in the times of the Holy Spirit. We are authorized to expect a large outpouring of his influences upon all flesh, Joel ii. 28. These influences, as we believe, are all that is required in order to make the preaching of the Gospel effectual unto salvation. These influences poured out upon our missionaries and the heathen around them, would speedily renew the results, if not the actual scenes, of the day of Pentecost. These influences we can obtain by fervent, united

prayer. The monthly concert prayer-meeting gives us the opportunity. And as the spread of religion in the world is the great object of the service, it seems to be evident that this meeting of prayer should be maintained until the world is converted.

If the meeting be not an interesting one, the reason will probably be that those who attend it, if not also those who take part in its services, go to the place of prayer with unprepared hearts. It is probably true that the services of this meeting are oftentimes unhappily conducted. The minister has allowed himself to neglect preparation until it is too late to prepare; and there are few men who can make any stated service amongst the same people edifying, when they trust to such "chance thoughts" as may come to their help while the service is in progress, and especially if they have "trusted to the occasion" for suitable thoughts fifty times before. Persons, also, who are requested to offer prayers in the name of their brethren, not unfrequently manifest a singular forgetfulness of the object of the meeting; prayers are sometimes made for almost every other good object besides the one which has brought the people together; and it occasionally happens that the same routine of subjects and even of phrases is gone over for the second, if not the third time, during the same brief service.

Now the remedy for these evils is two-fold—first, that there be an intelligent sense of the object or purpose for which this prayer-meeting is held; it is to call on the all-powerful, all-gracious God to spread his

blessed religion amongst men, and especially amongst the heathen and other anti-Christian nations; and second, that there be a serious and careful preparation made beforehand for this service—a preparation which shall have immediate reference to the duties devolving on each person respectively, whether of conducting the service, offering prayers in the name of the meeting, or only uniting in the prayers presented by other persons.

XXVI.

GRACE, NOT RACE, IN CHRISTIAN MISSIONS.

We are becoming accustomed to hear the Anglo-Saxon race lauded as the main agency in the spread of the Gospel. Its energy and enterprise are expected to furnish the missionaries and the means of their support. By this race is meant the English-speaking people, chiefly found in Great Britain and the United States. This boasting of their missionary zeal is ill-sustained by comparing their work with that of Christian brethren on the Continent. The supporters of the Basle, the Rhenish, and other European societies, in proportion to their numbers and their pecuniary ability, do not suffer by comparison with their English and American friends, while the little Moravian Church stands unequalled. Where can better missionaries be found than are many of those who have been sent out by these societies?

And to what source of supply in the future may we look with better hope than to the piety of the Churches in these European countries, when they are set free from the blight of rationalism ?

If we look only at the Anglo-Saxon race, then we must remember that it has two phases. Its energy and enterprise have been signally displayed in doing evil, perhaps even more than in doing good. Witness many things in the history of India, the two invasions of Afghanistan, the opium war with China, the many broken treaties with the American Indians, and the numberless aggressions and injuries inflicted on these Indians, who, as a race, are equal in native qualities, if not superior, to the Anglo-Saxon tribes before their conversion to Christianity. Witness, also, the demoralization of native tribes caused by English and American commerce, in many instances, through intoxicating liquors and ill treatment of native women. We are grateful indeed for English-speaking missions and missionaries, but we are humble when we think of the great evils that have marked the history of our countrymen, and of our kindred people across the sea.

To reach correct views of Race as a factor in missions, we must keep in mind that a race is made up of individuals, and all its people are descended from fallen parentage, partake of a depraved nature, and tend only to what is evil—unless changed, renewed, and ennobled by divine power. It is the open Bible as the Word of God, and it is the Spirit of God, that must qualify any race to be useful in the world; in-

deed, that must preserve every race from decay, demoralization, and destruction. There is nothing in hereditary blood and energy to save it from the sad history that has been written of many nations. In a word, it is not Race, but Grace, that is to bless the world in Christian missions. And divine grace may eventually lift up ignorant and debased races in Africa or Asia to the standing now occupied by people who must trace their ancestry to the worshippers of Woden. Let us grant that energy is a great talent, in nations or in individuals, yet, as we have seen, its exercise may be injurious as well as beneficial. Saul unconverted went forth breathing threatening and slaughter, but as converted and an humble follower of Christ, Paul was an unequalled man of blessing to Jews and Gentiles. So if the Anglo-Saxon race, or any other race, become ennobled by Christian principles, its life and work in the world will be the means of great good to the people of all lands.

XXVII.

LESS FAVORED RACES.

No considerations of race, of intelligence, of conventional culture, are of much account in our missionary views. The reader of such a book as "Four Years in Ashantee," by a Swiss missionary, which has been lately published, will be distressed by the terrible accounts of degradation and bloodshed which he describes. These Ashantees are not polished, inter-

esting people, such as many account the inmates of Hindu zenanas, or many of the Japanese, the Brahmans, or the Mandarins. Alas! for the poor Ashantee women! And the best men of the kingdom are repulsive savages in many respects. But they are not beyond the reach of the grace of God. And that grace may be as signally displayed in the lifting up of a downtrodden race as in the conversion of Brahmans or Madarins, perhaps in a far more signal manner. So, too, of declining, expiring tribes, such as we are told our American Indians are; a book has been printed, and by a Presbyterian minister, too—not of our country,—to show, among other things, that Missionary Boards make a great mistake in spending their funds on tribes that are "dying out." But is not this a wrong way to put the case? If they are not to continue, but must pass away, the more do they need speedily to receive the knowledge of eternal life. As to passing by the degraded, ignorant, and uncivilized races, in order to reach those who are in some degree intelligent, polite, and civilized—well, we do not so understand our Lord's commandment. This respects "every creature," civilized or savage. Neither do we so understand the example of the first Christians. The Apostle Peter might have made a splendid argument for the Hebrews as the main people to be first evangelized, pointing to their wonderful history, their unrivalled geographical position, their intellectual force, their widely-spread settlements in other countries; so the Apostle Paul might have spent a part of his unequalled eloquence in a plea for the Greeks as

the people of culture, and of the Romans as full of energy. But how little do we find in the first missionary records of ethnographic, political, commercial, conventional ideas as motives for evangelizing labor! We ought to understand, moreover, the lesson of our own Anglo-Saxon history; where were men and women to be found who were less attractive than the early inhabitants of Great Britain and Ireland? The same Gospel that brought them to their present standing can change the people of Africa and make them intelligent, cultured, devoted Christians. There may be a place, a small place, in our thoughts of missions for ideas of secular interest; but it is for sinful, lost, and perishing sinners that this cause has its existence. And it is for the sake of Jesus that we are in this work. May our faith be stronger!

XXVIII.

THE PECUNIARY SUPPORT OF MISSIONS.

How can this best be obtained—on what theory—by what agency? The answer is short and satisfactory. It is on the theory that giving money to support missions is the fruit of grace in the heart; while the agency or means of cultivating this grace is the same as is to be employed for the life and growth of any other Christian grace. The word, sacraments and prayer, the providential dealings of God with his people, are all to be subservient to the fruitfulness of

the Church in the grace of giving, just the same as in any and every grace. And the ministers of the Church, aided by the elders, are the men divinely appointed to foster this and every other grace. If these men, especially the ministers, are faithful to the duty to which Christ has called them, in calling them to be office-bearers in his Church, then will the members of the Church abound in this grace also. And as well might outside men be employed to relieve ministers of any other part of their work, as to supersede them in this,—as well send "agents" to preach for them on faith, or to administer for them the sacraments, as to take their place when a missionary collection is to be made. They may indeed avail themselves of such special assistance as Providence places within reach, to awaken greater interest in the cause of Missions, just as they would for any other part of their own work.

On this true theory, not only ministers and elders have a duty to fulfil in promoting the exercise of this divine grace among the people of their charge, but church courts, having the oversight of both ministers and people, should watch over their fidelity in this matter.

These views being correct, we see—

1. The responsibility of ministers and church officers. No imperative reason hindering, is no collection made at all? Or is the collection a small one, because the people have not been fully instructed touching their duty, as revealed in the Scriptures, or because they have not had the means of knowing what the work is, and what are its needs, its encour-

agements, its prospects? Well, thereby Christ is not honored; thereby his people come short in their duty, and lose both the happiness of giving and the promised reward, here and hereafter; thereby souls perish without having heard of the way of salvation; thereby an account, momentous in its nature, is to be rendered to Christ as the Judge in the great day. We shrink from dwelling on these truths. We gladly turn our thoughts to the church which abounds in this grace, giving according to the ability of its members, giving with a cheerful, loving, prayerful spirit; happy the minister, happy the elders, who can point to such fruits of grace among their people! Happy the people themselves! And blessed will be their work for Christ here—more blessed hereafter and forever!

2. An explanation of the unsatisfactory Christian life of some church members. They live in the habitual neglect of one grace, the grace of giving. All the members of the body suffer, when one member suffers; so it is in the family of Christian graces. Let faith be neglected, and what becomes of virtue? Let humility be unfelt, and what becomes of meekness and patience? Let the grace of giving be slighted, and what becomes of dependence on God, of gratitude for his mercies, of compassion for the destitute, of love to the Redeemer, and how shall a worldly and a selfish spirit be avoided? On the other hand, by "abounding in this grace also" there shall be increase in every other grace and in all good things. "There is that scattereth, and yet increaseth."

XXIX.

"OUR COUNTRY FOR THE WORLD."

THIS sermon treats of a subject of no ordinary interest. There is a sense in which we should seek the salvation of our country for the sake of saving the other nations of the earth, just as there is a sense in which a man should seek his own salvation in order to his laboring to save the souls of his fellow-men. The reason is good, though it is not the main reason for seeking salvation, either for one's self or for one's country. It may be a subject of discourse, provided it is not treated in such a way as to give it an undue prominence.

It has become rather common of late years to put this topic forward; it is the staple of many sermons, reports, addresses, etc. We find no fault with the sermon now under our notice, but use it only as the occasion of asking two or three questions, with brief remarks, on the general subject to which it and similar discourses invite our attention.

Is it not difficult to treat a subject of this kind, without saying much to flatter the pride and vanity of our people? Certainly we all know how easy it is to glorify a country that we love so much and have so much reason for loving as our own; but we should guard against too lavish praise, and recall seasonably the serious reasons which exist for our being humble. If we become filled with a high conceit of our importance as a nation, it is not likely

that the world will become much the better of our greatness. God will honor humble instruments.

Is the effect of appeals constructed on the glorification plan favorable to the liberality of the Church? We should suppose not, for whatever injures the piety must also injure the benevolence of Christians. Men will not give their money because you inflate them with a high notion of their own important position. Rather let them feel their own unworthiness; then fix their minds on their obligations to redeeming grace; afterwards hold up before them spiritual and eternal realities. The result will be humble self-denying, liberal service for God and man.

What is the Scripture example? We speak now of the influence of nations on each other,—how is this topic presented in the Bible? It is often referred to under the Jewish dispensation; rarely, we apprehend, under the Christian. Under the former the Israelites were reminded of their peculiar obligations to serve God, but always in such terms as would tend to keep them humble. Under the latter, God seems to deal with men less as nations than as combined together in his Church, which is gathered out of all nations. It would have been very easy for a Jewish Christian, living A.D. 38, to have taken up his parable, with the motto before his mind's eye, "Our Country for the sake of the World." How many good and strong arguments could such an one have brought forward, appealing to Jewish history, position, influence, glory! How forcibly might he have urged his brethren to go and plant churches in every village,

Christianize the whole nation, and then go forth and convert the world — yes, and *then* go! But we find no topic like this in the New Testament. And we find that the single qualification to the commandment to preach the Gospel to every creature, relates to the place of beginning, not of ending, nor even of spending their mid-day labors. They were to begin at Jerusalem, and this not because of the greatness of the Jewish nation, nor even because of their own natural feelings as Jews; but, as Bunyan shows clearly enough in his "Jerusalem Sinner Saved," because the Jerusalem sinners were "the biggest sinners that ever were in the world." The Christian Jew's topic, therefore, would have abased and not inflated his hearers. Would not their efforts to convert the world have been all the more abundant and effective?

XXX.

THE WORLD FOR OUR COUNTRY.

In missionary speeches we often hear the saying, "Our country for the world," as presenting a strong argument for the duty of spreading the Gospel in this land. Here is the base of missionary movement; convert our countrymen, and then you will convert the world. If viewed in one light this saying is true and important; not much will be done for the conversion of the unevangelized nations by our people, if our country falls off into irreligion, scepticism, Ro-

manism, or Broadchurchism. Hence we all agree as to the great importance of our varied work of Home Evangelization; no wise or good men should undervalue or disparage it; every Christian should regard it with deep sympathy.

But if viewed in another light—that of first converting all our countrymen before we try to convert the world, this saying is without warrant either in the Scriptures or in the history of the Church. In this sense, it can not be reconciled with the general tenor of the Gospel, some of its great doctrines, the terms of the last commandment, the example of the primitive Church, nor the ways of Providence towards the nations. We boast of our Anglo-Saxon race—its energy and its great part in the changes of the world; but it is little we can see into the future. We remember the old Jewish pride of race, which was quite up to the Anglo-Saxon level; we look at its central position in the then known world; we recollect its extraordinary gifts of intellect and of energy; we think of its wonderful history among the nations; and we can easily see how the first Christians, "beginning at Jerusalem," might have argued that their duty was to convert their countrymen before going abroad to convert the world. Perhaps the disciples of Christ were so minded at first, but if so, they were soon taught a better lesson. The Jewish race has fallen from its high estate; but we hope it will be restored by God's blessing on the missionary labors of his people.

It is of course true that we should seek the salva-

tion of our countrymen for the sake of the world; but the converse is also true, we should seek the salvation of the world for the sake of our country—

1. As a means of neutralizing or remedying certain tendencies to evil in the various churches themselves. We refer now to the narrow and absorbing claims of local interests, and to the unamiable denominational spirit so often witnessed. Local objects must indeed receive attention, and there is a true denominational spirit which is to be cherished; no church can be built up on the basis of indifference to revealed truth, which lies at the bottom of much so-called unionism. But often the danger lies in the opposite extreme, and a selfish spirit is manifested which can see little that is good outside of its own denomination; hence churches are planted, and supported from missionary funds often, in towns and neighborhoods already more than supplied with the means of grace. What is more discouraging than to see from four to six or eight evangelical churches in a small town of stationary or declining population? It leads irreligious persons and irregular church-goers, solicited to attend to so many churches, to count their attendance a favor to these rival churches; and it ends in many cases by their going nowhere. It uses up too many ministers and too much money to sustain them, and to build churches which can never be filled. We deplore all this, while we sympathize deeply with those of our brethren who are laboring in such places. We need not here consider the remedies for this state

of things, but we think that if our Christian people were fully engaged in the great work of missions abroad, it would tend to correct these evils in some degree.

It would do this in several respects—by the broader views they would form of the sphere of Christian duty and influence; by the deeper sense of the spiritual destitution and necessity of those who have never heard of Christ; by the experience of Christian graces, required and fostered in their efforts to spread the Gospel abroad — the faith in Christ, love for him, self-denial for his sake, sense of his presence, assurance of his power and victory over the nations. We are far from denying that these graces may be developed in our evangelistic work at home, but in the same work abroad they are at once indispensable to success and called forth in a marked degree. Now all this bears on the influence and power of the churches at home. It can not be denied that causes of deep solicitude arrest the thoughts of reflecting men amongst us. How can we best guard against acknowledged public evils? How can we best unite our countrymen—our colored people, our Irish Catholics, our German rationalists—in the common bonds of intelligence and virtue? "We have heathen enough at home"; so some one objected to the late Bishop Wilson, of Calcutta, when pleading for India in England. "Yes, you have, but it is only missionary piety that can save them."

2. As a means of promoting the piety and devotedness of our Christian people, we think the ideas just

suggested go far to show that the cause of foreign missions exerts a benign influence. We need not enlarge on this point.

3. As a means of good to children of the Church. This cause will help them to form enlarged views of their work in future life. Their training for usefulness will be on the plane of the Gospel, high, noble, and wide as the world. We must not let them lose the benefit of missionary biographies and books of travel, the manifold influences of our work in China, India, Africa, and other foreign fields of labor. We can not dwell on this, nor on—

4. The connection between the work abroad and the spiritual interests of its friends and supporters at home, in the direct blessing thereby given to them by our Lord. Not merely does this work react on the intelligence, piety, and devotedness of the churches of this land, but the Saviour fulfils his promise to them; he is with them while they are in this work, and he is not with them when they neglect it. What examples of this might be given! Our own history as a branch of the Church might well be referred to here. See how all our home interests have been prospered since we entered as a Church on the work of foreign missions. If the growth of these missions has been something wonderful, so has been the progress of our varied work at home, following the former, in some important respects.

Hence, if we would enjoy prosperity, even the blessing of God, on the sacred interests of our churches in this country, we must cherish the work

of missions abroad. Because we love our country, we plead for the foreign work of the Church. We have no fears that any of its home interests will suffer loss by our efforts to give the Gospel to other nations; we seek the conversion of the world for the sake of our country.

XXXI.

THIRTY MEETING-HOUSES, ETC.

"For example: in this township and the eight adjoining it, there are thirty meeting-houses. The population averages about 1,250 in number in a township, or 375 for each meeting-house. About half the people do not attend public worship; so that we have only 188 for each congregation, or 37 families. If half the members of these families attend each Sabbath, we have audiences of 93 persons each. Could all these houses be occupied by able and good ministers, the audiences would not exceed that number. Such men do now preach in several of them to audiences not averaging more than 80 persons. This vicinity is not peculiar in this thing. There are many hundreds of places in essentially the same situation in respect to denominational divisions."—*N. Y. Observer, January* 23, 1851.

THE above extract is taken from a correspondent of the *Observer*, who is probably one of the thirty ministers. It suggests some practical thoughts:

1. These thirty churches can do but little for the cause of benevolence. Their pecuniary strength must be laid out mainly in supporting their own ministers.

2. These thirty ministers must often feel greatly disheartened. They preach to the smallest kind of congregations. And they are no doubt sorely tried with many a cross from undue rivalry.

3. To multiply churches and ministers is not always the best way to evangelize a community: "About half the people do not attend public worship." The relation between these facts is worthy of deep study.

4. There are too many ministers in these nine townships. Some of them are possibly teachers of error —of universalism or unitarianism, and should not be counted as ministers of the Gospel. But doubtless most of them preach substantially the truth as it is in Jesus, and they can not be all needed for the instruction of less than 12,000 souls, especially as one-half of the people do not wish to be instructed. There is a limit to the number of Gospel ministers that should be provided for a neighborhood or for a nation. We would not furnish a church to every little hamlet, nor a preacher for every shade of religious belief in a small community. We must leave men, moreover, in multitudes of cases, just where they put themselves. If they can hear the Gospel, and will not—if they can attend church, and will not—what is to be done? What could the Apostles themselves do for such men?

5. How can either the men or the funds be obtained for the work abroad, if the example of these nine townships and their thirty churches is to be generally followed? And is not this the tendency of things in many places? We may know communities that are not so numerously supplied with religious privileges:

and yet we know others that are; and others still that are approaching the same result. It is a result that is disastrous to all efforts for sending the Gospel to those who have never heard of Christ and his salvation.

The subject presented in this example—the excessive subdivision of congregations, and multiplying of ministers in feeble parishes with little or no prospect of much growth, and often requiring aid from domestic missionary funds—is a large one, and a difficult one in some of its aspects. Its general bearings deserve the attention of reflecting men. Our object is gained, in pointing out its ruinous influence on all missionary efforts, outside of the local churches.

XXXII.

ON "SLOWING" THE WORK OF FOREIGN MISSIONS.

ONE of our leading missionary societies not long ago deplored the fact that so few young men in the Theological Seminaries of its denomination were known to be expecting to go abroad as missionaries. Referring to this statement, a professor in one of these seminaries published several articles, not to deny the alleged fact, but partially to account for it. He refers to the great work to be done in this country, dwells on the usual topics of the growth of our population, the influx of emigrants, the want of ministers, and amongst other things, suggests the inquiry

whether an advance in the foreign work of the Church should not be suspended, if this is necessary to the speedy conversion of our countrymen. The qualification should be noted—if, etc., but it may be feared that most readers will understand the general drift of the papers as unqualified. At any rate, it is not apparent why this inquiry should be made, when out of 48,000 evangelical ministers in the churches of our country, as estimated in 1877, only about six hundred are in the foreign field, and when the 6,000,000 of communicants in our churches do not reach in their gifts to foreign missions the average of one cent for each per week.

Moreover, before "slowing" the great work abroad, it would be well to consider questions of re-arrangement at home. Hundreds, if not thousands of evangelical ministers, and a large amount of domestic missionary funds, might be set free for the service of destitute places, if our various denominations would agree that only one or two ministers should be supported in each small and not growing village and town. How this result is to be secured, the professor and others might well consider. Indeed no greater question calls for earnest study by those entrusted with the administration of evangelistic work in our country, than how to prevent the misuse of funds and the embarrassment of ministers, by crowding them into small places already occupied by a sufficient number of evangelical clergymen. A young friend of the present writer found himself commissioned as "a home missionary" in a town of 800 inhabitants, with

no prospect of increase, where there were four evangelical ministers, all largely supported by the Boards of their respective denominations. But apart from any statistical questions, we may well say that the suggested measure, that of arresting the foreign work, would not meet the case; we all believe in the divine law of gracious recompense—"he that watereth shall be watered also himself." We suppose that nobody doubts the beneficial influence of foreign missions on the churches that support them. To stay their growth would be destructive abroad and suicidal at home; certainly destructive abroad. As well arrest the growth of a family of children, or the growth of the grain of mustard seed, when it is becoming a tree.

With this brief reference to the merits of the measure, we might leave the professor; but as his view will doubtless influence public opinion, we may add a few remarks. Agreeing cordially with many things in them, we must express non-concurrence with other points. The suggestion that our foreign missionaries must be sought in the ranks of the poor rather than of the rich, is to be deprecated. We have no "Seventh Regiment" in our ministerial force at home or abroad; all our soldiers are men redeemed at an unspeakable price, who must equally say, "Here am I, send me." In actual life we have known missionaries, in all respects among the best, who were men of considerable pecuniary means, and some who were men of large property; but their comfortable or ample income did not lessen their devotedness to their Saviour in the every-day labors of missionary life — indeed, why

should it? Nor is the idea that men of inferior talents and education will answer the claims of the foreign field to be for a moment conceded. Many of the ablest men in the ministry of the American Church have found the amplest scope and need of all their abilities in the work abroad. We may also dissent from the idea that a whole band of young ministers, going together to one of our Western States, would be more useful in the ministry than if they had gone to a foreign country; if they had been called to go to Brazil or to China, might not their usefulness have been simply immeasurable?

Passing to the general views which govern the subject, we remark—

1. The question of duty as to missionary life is a *personal one*. In the professor's statements stress is laid on revivals of missionary feeling, on "waves" of missionary influence, coming over the Seminary at times, and leading men to offer themselves as laborers in the foreign field. How much weight should be given to such general impressions we do not know, but we must still remember that the question of duty as to engaging in missionary life is mainly one between the soul and its Saviour. Lord, what wilt *thou* have *me* to do? Each should decide this question for himself, in the view of well-defined reasons. Various causes prevent many persons from becoming missionaries. For a long time to come, probably, most of our ministers will be led to remain in this country, and we shall ever bless God for their faithful labors and their holy lives; but their usefulness and

comfort will not be lessened by their having fully considered the question of personal duty as to the place of their ministry, whether at Gaboon or Canton, or in some favored home parish. Under "the marching orders" of the Church, how can they know, without such examination of the subject, where they should spend their ministry?

2. Much depends on the *leadings of Providence.* These statements very properly refer to the growth of our population and the calls for laborers in many places. Not a syllable should be said to weaken the force of such appeals; but for our encouragement we should remember, that the ratio of increase during the last forty years in the number of evangelical ministers in this country has far outrun that of the increase of our population. From 1830 to 1870, the increase of the former is fivefold; of the latter, but threefold. There is now an evangelical minister to every 800 souls, on the average; in 1830, one to every 1350 souls. 2d. While this favorable result has been gained in the past, the problem of ministerial supply is likely to be less difficult in the future. There are other views still, but we need not refer to them. We have hopeful impressions of the ministerial supply of our country, provided only the ministers are of the right kind.

On the other hand, we should remember that in these forty years, wonderful to a degree have been the open doors set before the Church in many unevangelized countries. Recall the state of the case in 1830—Mexico and South America, unopened; West-

ern Africa, ravaged by the slave trade; Western Asia, Persia, the larger part of India, Siam, China, Japan, all closed against missionary labors; France and Italy, inaccessible; but now and for years past all this is changed. Coupled with this is the change in the connection of the nations with each other, so that now China and Japan are our near neighbors. We can go to these countries now in a few weeks, fewer than the months previously required for the voyage. No thoughtful observer of Providence will overlook these changes, nor their immediate bearing on the duty of the Church. As to what may be called *personal* leadings of Providence, we do not here enter on the consideration of them.

3. *Scripture views* must be held as mainly decisive in questions of missionary duty. 1st. The heathen are sinful, lost, and perishing, and must now or very soon hear the Gospel, if they are ever to hear it; each one of them is now passing on to his last day of hope. We fear that their deplorable condition is not sufficiently laid to heart, nor the rule of doing to them as we would be done by, if they were in our case and we in theirs, sufficiently considered. 2d. The last commandment of our Lord, as it was understood by his first disciples, is still the law of the Church, and our personal relation to our Saviour is a strong incentive to obedience. 3d. Duty is ours, not results, but we do not labor in vain; the blessed prospect of the redemption of all nations sustains our hope. 4th. In the meantime, loyal to our beloved country, and in full sympathy with all our brethren at home, we and

they believe that "there is that scattereth and yet increaseth." These and other Scripture views of the subject are greatly important. Let them be held by our Christian people, let them be earnestly considered, and there will be no want of missionaries and of means for their support.

As to preaching the Gospel to every creature, it is a work only begun in most countries. With large resources of men and means, our churches may well go forward in its support. Any retrograde movement, even any halt in the march, must not be thought of. To stand still in this cause, or to attempt to stay its speed, would be not only a great wrong to souls that are in darkness, but it would be the sure and certain way of losing the Saviour's presence. We can not doubt that while we go on in this work our Saviour is going before us, by his Providence and by his Spirit and fulfilling to us his blessed promise, "Lo, I am with you alway, even to the end of the world."

XXXIII.

"MERE PREACHERS AND TEACHERS."

"CAN not something be devised that will work better?" A religious newspaper, which is taken to some extent in our Sabbath-schools, recently contained an editorial article on the missionary work from which the above quotation is taken, and we are asked what we think of this article?

Let us state its purport, briefly, but fairly. It speaks with high commendation of the existing missionary plans of the Christian Church, but suggests that they are matters of routine, and show no improvement in fifty years; that they are doing a great work, indeed, but "do not meet the exigencies of the case with that rapidity which the pious heart craves"; that the "methods of benevolence" are far behind those of commerce, even as an old road wagon falls behind a railway train; and then the editor introduces with praise the views of an English writer, who would turn the enterprise of business men, capitalists, planters, and manufacturers into the line of missionary work.

This abstract of the article in question conveys a general idea of its drift; but, to avoid doing injustice to its author, we would add, that he writes professedly in aid of missions as now conducted, not intending to hinder their progress. He is their friend, but he wants something more and something better.

Now, we like the practical lesson that Christian men ought to do good, as they have opportunity, in whatever foreign place they may engage in business — whether among heathens, Mohammedans, or Romanists. They might in some cases go abroad for this purpose. There have been such examples, and they might be multiplied. As to *colonizing* Christianity among a heathen people, however, or forming "industrial settlements" among them, especially in countries of dense population, so many things must concur to make them successful, that it

will seldom be found practicable to establish them; but on this we forbear to enter. We approve, moreover, of turning to account, as far as expedient, all modern facilities for carrying on the missionary work; and this is done by missionary institutions, as well-informed men of course know.

But we dissent altogether from the idea implied in this article, that adherence to the existing type of missionary labor is inconsistent with the best progress. To preach and to teach are the distinctive features of modern missions. They are more than "fifty years" old, dating back in the days when our blessed Lord was on earth, and exemplified by the Apostles. These means, and the sending forth of the Bible, are leavening, seed-sowing agencies. They may not attract notice by loud rumbling sounds or noisy wheel-work, but powerful agencies are often silent, like the rays of the sun or the movement of the tide. These means are divinely appointed. The power of God attends them. The results produced by them in the last half century are the same in kind, and often as signal in degree, as in the primitive age of the Church. Let us beware of unbelief, in not expecting the greatest results from preaching and teaching; let us be reminded that the world is to be converted, "not by might nor by power, but by my Spirit, saith the Lord." The true ground of hope for success is not the invention of new methods of benevolence, but the promises of God, the presence of the Saviour with his servants, and the influences of the Holy Spirit to be poured forth as on the day

of Pentecost—all this interposition of the Almighty being graciously connected with the prayers and labors of his people; and these labors, as we believe, should consist mainly in preaching and teaching, now as ever, from the beginning of Christianity. Indeed, we have always regarded the use of the same means in heathen as in Christian countries, in promoting the extension of the Gospel, as one of the strong things of the missionary work. God will make them effectual in the accomplishment of his gracious purposes. We may add, that for all we can see, the disparaging implication of this article bears as strongly against preaching and teaching here at home as in the missions abroad.

XXXIV.

LEARNING THE NATIVE LANGUAGE INDISPENSABLE TO MISSIONARIES.

WE take some forcible remarks on this subject from a letter of a gentleman of large missionary experience and attainments. His letter was not written for publication, and therefore we withhold his name, but with some regret, as it would add much to the weight of the opinions here expressed. Certainly, all missionaries, women as well as men, should learn the language of the people amongst whom they live and labor. Their highest usefulness requires this knowledge; so does their comfort in their intercourse with the natives; and so also does their sym-

pathy with them in the manifold circumstances of life. Without such knowledge, no one should long remain on missionary ground. Whether Missionary Boards do or do not enter into formal agreement with the missionaries as to their making this acquirement within a reasonable time, the obligation to learn the language is sacred; so much so, that express stipulations ought not to be needed in the case. It belongs to the common law of the subject. Our correspondent says:

"I am clearly of opinion, that [in no case] should the trial be too prolonged. If in two or three years at the most, a new missionary has not acquired a pretty free use of the language for speaking purposes, as well as the reading of plain books, I should conclude that he has mistaken his vocation. Without this degree of acquirement, it is impossible for him to command the attention and reach the mind of the people.

"In the —— Society new missionaries are subjected to an examination and their progress reported —an arrangement which we, I think, might well adopt with advantage. . . . . Let it be understood that they are taken on trial, and that some committee [of older missionaries], whom you may designate, will examine them and report to you after the lapse of a year.

"The —— Society have but few men in ——, but 'there is not one feeble amongst them.' Not only have they stood conspicuous for literary activity, but their churches are always among the most prosperous

at their respective stations. [Our correspondent here enumerates the names of several respected missionaries of the Society to which he refers, and gives some notices of their successful work; and then he continues:]

"This marked contrast with the greater numbers and inferior efficiency of the agents of other societies is no doubt owing in the first place to a careful selection of the men who are sent into the field, and then to the fact that a high standard of attainments is required of them. No young man should be sent to this country who has not the requisite talents to make him either a city preacher or a college professor if he should remain at home. It is not numbers, but ability that we want, backed up of course by piety — without which the candidate might be sent of men, but not of God. Mr. ——, of the —— Board, and I have talked much of this subject, and he has urged me to write my views more fully for the benefit of other societies than my own. This I may do at another time, but just as the mail is closing I jot down these hasty lines *apropos* to the subject of the letter."

We commend these views, which are evidently well matured, even if hastily written, to the consideration especially of all our friends who are called on to recommend candidates for appointment as missionaries. The Board must necessarily depend very much in these cases on the recommendations of pastors, professors, and other Christian friends. We should understand our respected correspondent not as im-

plying that ministers in other stations in the Church may not be quite equal to men of the classes specified, or even superior to many of them; but merely as indicating a general grade of ability and scholarship. We suppose the true aim of the Church should be to appoint as missionaries those only who appear to be called to this work, so far as this can be learned from the Providence, Word, and Spirit of God; in other words, to choose those whom God has chosen for it. And in some cases, it must be borne in mind that men of humble promise reach the highest degrees of usefulness, like the celebrated Dr. Milne in China. All missionary fields, moreover, do not require the same grades of ability, scholarship, etc.; and in some, there are different departments of labor, not requiring equal gifts, though all needing the gift of a native tongue; and surely all do need the deepest and the highest attainments of piety.

XXXV.

WHERE TO LEARN A LANGUAGE.

SHOULD missionaries learn the language of the people to whom they are to be sent, before leaving this country? In favor of their doing so, may be reckoned their being with friends, their being at less expense, their living in a healthy climate, etc. As to the climate, however, in the United States of Colombia, Brazil, Syria, Persia, India, Siam, China, and

Japan, if a man has a constitution suited to it, he will live as long probably there as here.

On the other hand 1*st*, it is difficult to learn a language, so as to speak it well, and to understand it when spoken, unless it is studied among the people who use it,—to say nothing of the risk of forming bad habits of pronunciation, erroneous idioms, etc. 2*d*, Time will in most cases be saved by going at once into the midst of the people; indeed, missionaries often retard their acquisition of the much-coveted gift by staying in the study when they ought to be mingling with the natives. Of both the preceding points, we have many examples here at home. Uneducated Germans and others often learn our language soon and well after they come to this country; and, on the other hand, even our bright youths have to spend a long time here in learning French or German before they can speak it. Missionaries commonly make considerable progress in acquiring the native language in a year at their stations, more perhaps than they would make in two years at home. 3*d*, Among the people, the missionary is daily learning other things besides their language — things hardly less useful to him in his work, such as the character, the ideas, the ways, etc., of those whose salvation he has come to seek. Every day should be turned to good account in this respect. 4*th*, Experience is on this side of the question. The school for missionary candidates at Rome, which has been cited, is not a case in point; its pupils have other objects before them than to learn the language of the

heathen; indeed, this is already in most cases their native tongue. In England, however, there were two schools, long kept up, for the education of the civil and military servants of the East India Company. These were provided with accomplished teachers and the best facilities for the study of the Hindu languages, and no expense was spared to make them efficient; but the results were not altogether satisfactory, and, we believe, the schools have been given up. The tenor of the experience of most missionary institutions need not be dwelt on. Other considerations might be mentioned, but we only add, that if a missionary can have a competent teacher, it may be very well for him to make a beginning and to acquire a general knowledge of the language. He should remind himself, however, both at first and afterwards, that "a book knowledge" of the language will be of little practical use in his intercourse with the people.

A further question as to learning the language is sometimes asked — whether a missionary would not acquire it sooner by going out unmarried? And some missionary societies act on the affirmative reply, sending their missionaries out as single men, to remain unmarried for a certain period. The wisdom of this rule, as one of general use, is not evident. Cases no doubt occur in which an unmarried man would make better progress than if he were hindered by family cares. The usage commonly adopted in our colleges and professional schools, that of unmarried life, may be referred to as in this line. But new missionaries have, in most instances, reached older

years and greater maturity than college students. If under thirty years of age, a man of respectable talents and of good application, provided he has ordinary linguistic ability, and in some languages provided he has also an ear to distinguish clearly between different sounds, may hope to succeed in learning to speak a foreign tongue within a reasonable time, not over two or three years, in some cases less, in other cases more. No attainment less than this should satisfy a missionary board or the missionary himself. No laborer in the missionary field should be content with merely dabbling in English in his work for the heathen. The gift of tongues is one of great price in its every-day use. All due care should be taken previous to the appointment of any one as a missionary, to guard against disappointment as to his making this acquisition. A report of progress should be called for at the end of each year, which, if not satisfactory, should result in his recall. But disappointment will be seldom met with in the cases of those who have made satisfactory attainments at college and the theological seminary, and who enter on further studies with the conscientious endeavor which becomes every one who goes abroad, to make men hear in their own "tongues the wonderful works of God." Such honest and earnest purpose and effort will count for far more than any regulation-rule on this subject.

XXXVI.

TRANSLATING THE SCRIPTURES.

SCARCELY any duty of the Christian missionary is more important than that of translating the Word of God into the language of the people among whom he labors, and hardly any is more difficult.

It requires a mind deeply imbued with the spirit of the Bible, a thorough knowledge of the meaning of Sacred Scripture, a perfect command of the language into which the translation is to be made, and habits of patient and discriminating study, to make a man a good translator. The first two of these qualifications are a part of every missionary's preparation for his work; the last is a rarer attainment than most persons would at first thought believe, and as valuable as it is rare. Perfect knowledge of any language can perhaps never be acquired by a foreigner. He may learn the general meaning of words and the grammatical structure of the language; but the associations connected with words, the shades of thought expressed by them, the emphasis of due arrangement, can hardly be fully appreciated by any other than a well-educated native. The best translation, therefore, of the Scriptures into any language, the common or authorized version, must be made by pious and learned natives—themselves masters of the original Hebrew and Greek, and perfectly at home in their own speech. Such were the translators of our English Bible—a version

acknowledged by all competent judges to be of the greatest excellence.

But though missionaries can not hope to make the best version, they can yet translate the Word of God with so much accuracy as to be of great benefit to its readers. The leading truths of Christianity are so clear and shining, that their light will penetrate through the mists and clouds of imperfect translations, and men can, and in many countries do, read in their own tongues the wonderful works of God. When missionaries have learnt the native language, have become familiar with its use from preaching and talking to the natives, and have long observed how the natives themselves use it, they are then prepared in some degree to translate the Scriptures. This work may be done in concert, by conventions of experienced missionaries; but probably it would be better done by separate action, as it was by Wicliffe, Varela, Yates, and others. Then, after fair trial of the translation for some years, it might be subjected to revision by a company of well-qualified men, especially native scholars, as in the case of the authorized English version of A.D. 1611.

These remarks have been suggested by looking into the English Hexapla, or the six principal versions of our English New Testament. We give a quotation below from the Gospel of St. Luke, ii. 13, 14, to illustrate the variations to be found in translations, which on the whole are good. The attentive reader will notice that the sense is quite affected by some of them, and even by the pointing. This extract is in-

teresting, also, as showing the changes in the spelling of words and the use of capital letters, which occur in the course of a few centuries. The changes in the shape and figure of the letters are not less great, but the type to exhibit them is not readily available.

WICLIF—1380.

and sudeynli there was made with the aungel a multitude of heuenli knygthod; heryinge* god and seiynge, glorie be in the higest thingis to god: and in erthe pees be to men of good wille.

[* Praising].

TYNDALE—1534.

And streight waye ther was with the angell a multitude of hevenly sowdiers, laudynge God and sayinge: Glory to God an hye, and peace on the erth: and vnto men reioysynge.

CRANMER—1539.

And streyght waye ther was with the angell a multitude of heauenly sowdyers, praysing God: and sayinge: Glory to God on hye, and peace on the erth, and vnto men a good wyll.

GENEVA—1557.

And strayghtway there was with the Angel a multitude of heauenly souldiers, laudyng God, and saying, Glorie be to God in the hye *heauens*, and peace in earth, and towards men good wyl.

RHEIMS—1582.

And sodenly there vvas vvith the Angel a multitude of the heauenly armie, praising God, and saying, *Glorie in the highest to God: and in earth peace to men of good vvil.*

AUTHORIZED—1611.

And suddenly there was with the Angel a multitude of the heauenly hoste praysing God, and saying, Glory to God in the highest, and on earth peace, good wil towards men.

XXXVII.

MISSIONARIES TRANSLATING THE SCRIPTURES.

ONE of our missionaries in the East, feeling strongly the trouble of the Board as to funds, inquired why the senior member of his mission, who is largely though not exclusively engaged in the work of translating the Sacred Scriptures, should not be placed on the funds of the Bible Society for his support. This question called for an answer, which is here inserted for the consideration of readers not then in view.

"At first blush, this [proposed transfer] might seem to be a good thing; but the more you think of it the less you will like it, as it seems to me. So far as saving our mission funds is concerned, it is a two-edged thing, and its sharpest edge would cut away

much of the ground on which our cause rests. As it is now, we say to our churches that some of our brethren are translating the Sacred Scriptures, and funds are needed for their support. We have been supporting them for fifteen or more years until now they are qualified for this important part of missionary work. It is just the right sequel to add that we are still supporting them while engaged in it. But hand them over to the Bible Society, and you hand over the basis of your appeal; and you also confuse the attention of our friends by opening the door to appeals from another society for our work. We should certainly lose far more than we should save, by enabling the society to say, 'We are supporting Dr. ——, or Mr. ——, or any other good missionary of the Presbyterian Board, and we want funds for this purpose.'

"But there are weightier reasons.

"1. The missionaries so employed are doing missionary work, pure and simple. Why turn it over to a society not organized for missionary purposes?

"2. They can and they should at the same time be doing other kinds of missionary work, such as the Bible Society could not well support.

"3. They should do this work and all their work in close connection with the other brethren of their own mission, and not virtually independent of them.

"4. The supervision of their work of translation can in most cases be better secured by their own mission and Board than by the Bible Society. Indeed, it deserves consideration whether the Bible Society

should engage in the work of translating the Sacred Scriptures. Its selection of the best translation, after conference with men who are well acquainted with the language, and its work in the circulation of the Scriptures, are of the greatest moment, and properly belong to its charge.

"5. I think the best translations have been made by missionaries, who work in the line and with the support of their own Boards."

XXXVIII.

ON TRANSFERRING "BAPTIZO."

THIS paper was drawn up with reference to the overture on the subject, which was sent up to the General Assembly of 1861. The circumstances are here briefly stated under which the overture was resolved upon; and some of the reasons in favor of transferring the word in question, when it is practicable to make such transfer, are summarily stated.

"In the fulfilment of their duties, the Executive Committee of the Board of Foreign Missions have been called to consider the question of transferring or translating the word *baptizo*, in a translation of two of the gospels made by esteemed missionaries of the Board. These brethren had been led to translate this word, though admitting that it is practicable to transfer it.

"On the application for funds to print the translation thus made of the Gospel of Matthew, owing to

some special circumstances the Committee gave their consent, though serious doubts were entertained by some of the members as to the expediency of translating the word in question. On the further application for funds to print the Gospel of Mark, about a year afterwards, the subject received a more earnest consideration in the Committee; but before they had come to a decision in the case, arrangements were made for having it printed at the expense of another Institution. Inasmuch, however, as the principle involved may affect hereafter the duty of the Committee towards the mission by whose members this translation was made, and as it extends to translations of the Scriptures now in progress or yet to be made by members of other missions, it is important to have the matter properly understood by all parties.

"In the view of what is believed to be the sentiment of the Presbyterian Church on this subject, as shown by the general approval of the common English Bible in the transfer of this word; in the view also of the certainty of guarding against imperfect and erroneous conceptions of the sacrament of baptism, such as might easily arise from an unhappy choice of a word for translating *baptizo;* in the view, moreover, of the facility with which, in most languages, this word can be introduced and naturalized—the whole idea of Christian baptism having to be explained, and it requiring but little further difficulty to explain the new word which represents it; in the view, still further, of having a uniform practice in this matter, so that the succeeding members of a mission

may not feel called upon nor at liberty to change the word selected by their predecessors, a result which might easily follow the plan of translating this word; and generally in the view of the desirableness of having the same word used in the Church of this country and all the churches abroad, so far as this may be practicable, which have been or may be organized by the missionaries, and also of conforming to the practice of most other Christian churches and missionary institutions;—the Committee may very well hesitate to sanction the printing of translations in which the word *baptizo* is not transferred, but translated.

"Nevertheless, in deference to the suggestion, though not in acknowledgment of its correctness, that to withhold their sanction from the course adopted by the missionary brethren might be considered an improper exercise of authority; and especially in order to obtain from the General Assembly its judgment as to the main point, as at once authoritative, weighty, and governing all similar cases, the Committee may well desire to have the subject brought before that venerable body in some suitable way."

The General Assembly expressed its approval of transferring rather than translating *baptizo*.

XXXIX.

A.D. 1832–1872.

In 1832 in the Synod of Pittsburgh an eloquent appeal was made by a member in behalf of some good cause, his appeal being founded largely on the

growing population of the "Valley of the Mississippi." Statistics were given and reasons assigned to show that in a few years this great valley would contain 25,000,000 of people. Double the specified period of time has since gone round, and the statistics of the last census show that in this valley, with the population of the States and Territories further westward superadded, the population does not nearly reach the number then estimated. Its growth has, however, been very great; the new railways, the rising towns, the influx of people from the older States and from foreign countries, are among the remarkable things of the period. We do not wonder at the interest awakened by them in the various kinds of efforts which the churches of different denominations are making for the establishment of our blessed religion in this vast Home Missionary field. We rejoice to see, moreover, that they are not made in vain, but that the number of Evangelical ministers in this great valley, as in all the country, has increased during the last forty years in a ratio still more rapid than has been reached by the increase of population. And so of church buildings, schools, colleges, theological institutions, etc. Everywhere we are permitted to see a great advance in the agencies of light and truth.

We look back over the same period to see how the case stands abroad. Has the mission field in heathen and other unevangelized lands kept pace with the field at home, in its growth and calls for Christian labor? In its increase of population we of course see no great advance; the nations of the East are

mostly stationary in this respect; some of them, the Chinese and Hindus for instance, could not well be more numerous than they have long been in the countries occupied by them. But in those nations, with reference to the number of souls reached by the missionary agencies of the Christian Church, the last forty years have witnessed truly wonderful progress. In 1832 India was but partially open to missionary labor; Siam and China, hardly at all; Japan, not at all; Western Asia and Northern Africa, only beginning to be explored by missionaries; Western Africa, open and yet almost inaccessible through the influence of the traffic in slaves; South America and Mexico, closed and barred by Rome. Some of the islands of the seas could be reached. South Africa was partly open, South India was also open in part, and some of our Indian tribes were receiving the Gospel from missionaries. In general, we see several hundred millions of people now within full access, who then could not be reached at all, or but with great difficulty and risk of life. In this respect, hardly any period of the same length, about the life-time of one generation, has been marked by greater changes, by political, commercial, and religious movements, all directly tending to encourage the Church in her great work of Missions.

Other considerations tend to the same result. In the journeys made by missionaries, for instance—China can be reached now in weeks instead of months, as formerly; one of our missionaries was nearly four months in going from Calcutta in 1834 to Lodiana; now

the same journey can be made in three or four days. Still more might we specify signs of progress in the conversion of souls, in the Christian training of heathen youth, in the staff of native missionary laborers, in the translations of the Bible. In these and other respects, the work abroad has certainly made a great advance since 1832. Hardly less important is the advance in the recognition of Christian duty, the adoption of right principles and methods, the enlistment of personal effort among the churches of this country in their relations to this cause; and we may refer especially to our own Church, now standing unitedly on ground not then taken by many. As the result of these interior convictions of the people of God, we must hope for stronger and wiser labors in time to come.

At home and abroad, therefore, we see great progress. We are grateful to God for what we see, and are encouraged to expect still greater results. And yet we can not survey the work without deep concern. The harvest is still plenteous, and the laborers are few. What are less than two hundred ministers, European and American, native and foreign, for the people of China? The Chinese are tenfold more numerous than the people of our country, and the laborers are fewer there than here by some hundredfold, or as 200 to over 40,000. In so many years, what vast multitudes of our fellow-men have gone to the grave without having heard of Christ! Even now, what great numbers are crossing the narrow space of life with ourselves, who know as little of the

way of salvation as did their forefathers, and who must be made to know it by the Christians now living, if they ever know it at all! Herein is our responsibility. Herein too is a large part of our discouragement, that we, as followers of Christ, seem to be feeling so little concern for these perishing people. Yet we must go further if we would understand all the discouragement, even down to the depths of heathen depravity. Their utter alienation from God, their debased condition for the most part in morals and life, their complete want of everything that the Gospel brings to men, their dislike of the Gospel itself in its spiritual claims upon them—these are discouraging indeed. How powerless is all human effort to save these lost souls! But in God is our help, and their help—in his grace abounding more than our common sin and ruin; and our hope of success is in the promises of God. Success is sure. The Word of the Lord hath made it sure to our faith.

Let us be gracious laborers ourselves, strong in faith, mighty in prayer; let earnest zeal for God and pity for men inspire the Church of Christ in all its own members, and he who writes a paper like this in 1912 will write with thanksgiving of the wonderful progress of the kingdom of Christ in all the world.

XL.

THE MOHAMMEDANS.

THE general drift of public events in this day betokens great changes among the Mohammedans. It is not believed that the Turkish Empire can long stand, pecuniarily bankrupt as it is, hopelessly divided in the religious elements of its population, and evidently upheld for a time only through the international jealousy of the Great Powers of Europe. Persia is coming under liberalizing influences to some degree. The sway of Russia is extending in Northeastern Asia. Northern Africa is feeling the force of European ideas. The 40,000,000 of Mohammedans in India make, perhaps, a half of the whole number, for the followers of Mohammed, we may believe, are largely overestimated by most writers; and these Hindu Mohammedans are, like their countrymen, more and more influenced by modern ideas based in the Christian religion. In Afghanistan and Beloochistan we see fewer signs of change than elsewhere. In general we may regard Mohammedan political and persecuting power as waning. Some think Rev. xvi. 12 is now fulfilling in the *drying up* of the water in "the great river Euphrates," for centuries under Mohammedan power. Drying up is a process of gradual diminution and loss of force.

Mohammedanism itself, however, will remain what it always has been, except as restrained from without;

yet marked changes have taken place in its condition, and others seem to be near at hand. Some of these changes have opened the door of access for the Gospel to millions of this people; others have but substituted one exclusive power for another, the Greek Church of Russia being no friend to religious toleration. And were Turkey in Asia to fall under Russian control, it is far from being certain that our missionaries would enjoy as much liberty as they do now; it is even probable that their evangelizing work would be seriously hindered, if not terminated. We see how deeply important to our missionary work are the public events of the hour.

The Lord reigns in grace. We look, therefore, for changes favorable to the Gospel among the Mohammedans. At any rate we may pray for such changes. And our missionaries may well address to this people, directly and personally, the Gospel message whenever they have the opportunity of doing so. Our plans of reaching them through schools, through books, through the elevation of corrupt oriental churches, are all of greater or less value, and a large work is going forward in these respects; but as opportunity offers, the followers of Mohammed ought to be directly and personally addressed as lost and perishing sinners, for whom Christ is the only Saviour. This our missionaries are doing, and cases not a few of hopeful conversion have been reported from India; some also from Persia and Syria.

These thoughts on so great a subject, brief as they are, will yet be of use if they serve to suggest the

need of particular prayers for Mohammedans, and for others under their rule, as well as for our missionaries among them.

XLI.

ORGANIZED OPPOSING FORCES.

WHAT is the prospect, in general, of our missionary work at the present time [1876] in the three departments of the field — Roman, Mohammedan, and Pagan? It is only a general reply that can be given here to this question.

Towards Rome the course of events is undoubtedly adverse; but its discouragement in Italy, Germany, and France has had the effect of sending many priests, "brothers," nuns, etc., to other countries—many to this country, some even to Gaboon. Its home resources, however, have been greatly weakened in the last few years, especially in France, its chief source of pecuniary supplies. And the ridiculous attitude of the Pope, claiming to be a prisoner, while living in a splendid palace, from which he may go out at his pleasure, must more and more tend to demoralize his forces. It is remarkable, and most encouraging, to see what access is now given to preach the Gospel in Mexico, South America, Italy, and other countries in Europe; we rejoice in the efficient evangelizing labors of Protestants in Belgium, France, and Italy. The work of the Waldensian Church in Italy is full

of encouragement. But there is still vitality enough in Romanism to make it one of the greatest human adversaries of the Gospel. For its sincere adherents, as for all in deep error, we should cherish only feelings of kindness. The other nominally Christian churches afford many points worthy of notice, but must here be passed over with the remark, that the difficult work of their enlightenment seems to be making sure though not rapid progress. Even the followers of the Greek Church, who are not often accessible by missionaries, are coming more within reach of the Sacred Scriptures.

Mohammedanism is said to be extending in equatorial Africa, but it is declining in its chief seats of power, Turkey, Persia, and India. Some fanatical sects seem to be gaining followers and influence in India and Persia; but in nearly all Mohammedan countries the movement of public affairs tends to weaken the power of this religion.

The heathen religions are often said to be effete, or even dying out. This may be true as to their political force, but they have a strong influence over their followers from habit, usage, association; and their basis in human nature remains of course unchanged. This natural aversion to what is holy and inclination to what is evil is not to be cured by outward agencies. Much as the followers of paganism may be brought under providential restraints, we need not be surprised at outbreaks of violence from time to time. The patient Chinese can perpetrate deeds of atrocity, as in the recent days of the Taipings; the

polish of manner in Japan is but lacquer, hardly concealing great wickedness; the Hindu "mildness" was capable of the Sepoy mutiny, and India may again see in public events the desperate depravity of the human heart. It is only divine grace, the power of the Almighty Spirit, that can change the heart of man anywhere. That grace it is the object of our missionaries to make known to every creature.

XLII.

CHURCH-WORK FOR ROMAN CATHOLICS.

To many it seems harsh to class Roman Catholics with the unevangelized, as needing the labors of foreign missionaries. Are they not Christians? And do they not hold many of the great truths of the Christian religion? Yes, they are Christians as too many Protestants are—by name, by profession; nor ought we to deny that some Roman Catholics are evangelical in their religious views. But for the most part, while holding important truths of revelation, they also hold such great errors as completely overlay or neutralize these truths. For example, they observe the sacraments of baptism and the Lord's Supper; but they add to them five other sacraments, while these two in their administration are seriously changed from the simple order of the Scriptural sacraments; and in their meaning they are regarded as passports to heaven, no matter what may be the

moral character of those who receive them. It can not be doubted that most Romanists expect salvation because of their outward conformity to the requirements of this Church, and make little or nothing of regeneration by the Holy Spirit, faith in Christ alone, and a life of evangelical service to God and man. Most of them are ignorant of the Scriptures, and are not permitted to read them; most of them are in bondage to their priests; most of them, priests and people alike, need to be taught the way of salvation. It is not our object here to dwell on the great errors and evils of Romanism. We believe it to be in all its aspects, religious, political, social, a dreadful system of evil. Alas, what great numbers of our fellow-men are under its power! We pity them deeply, and pray for them. We would give the Gospel to them as the greatest blessing. And we are grateful that our Church has been led to regard missions to Romanists as a proper part of its Church-work.

This work should be under the direction of the Church itself, and not of mere Societies; for the same reasons that have led our Christian people to place other foreign missions and all home missions under this direction. Thereby we are in the line of the great commission of the Church, and so may best hope for the presence of our Lord with his servants in their efforts to preach the Gospel to every creature. Thereby we have the best security that the Gospel will be preached in its purity and its fulness, and this by men called and qualified for this great work.

Thereby we have the best guaranty against errors and evils that spring up more readily in an unevangelized than in a Christian country. A strong argument for our Presbyterian views of doctrine, church order and discipline, can be drawn from their practical development on missionary ground, as in the first age of Christianity. Thereby, moreover, we simplify our home administration of the work of missions, and avoid much expense for executive service, and much embarrassment to our churches from the multiplication of societies and collections. The views here merely suggested have been long held as earnest convictions, formed without any reference to matters of recent occurrence.

Leaving theory for practice, the Presbyterian Church is seeking the salvation of Roman Catholics: in this country, by all our ministers of the Gospel, by all our home ministries for the spiritual welfare of our countrymen; abroad, in two ways. 1. By aiding our brethren in papal countries—Belgium, France, Italy, for instance—who hold substantially the same religious views and hopes with ourselves, to spread the knowledge of the Gospel among their countrymen. These brethren, few in number, and having but very limited pecuniary means at their command, are yet admirably situated and well qualified, far better than any foreigners could be, for conducting missionary labors amongst their own people. They earnestly desire our assistance. And truly wonderful are the orderings of Providence within the last few years, opening the door before them in a way that should

arrest the attention of the whole Christian Church. 2. By sending missionaries to the countries on our own continent that are still known as Roman Catholic —such as Brazil, United States of Colombia, Central America, Mexico, etc. We stand in special relations to the inhabitants of these countries. Great changes are going on amongst them, all tending to the overthrow of Romanism, and in important respects favoring the introduction of the Gospel.

The missionary work of the Board in Europe, as outlined above, and its missions in South America, particularly in Brazil, have already met with manifest tokens of the approval of God. And now the time has come for enlarging our efforts, for sending our European brethren more liberal aid, and for sending out new laborers to these American countries. They will not long remain under the bondage of Rome; they are already breaking their fetters. We should pray and labor that their coming freedom may not be the license of infidelity, but the blessed liberty wherewith Christ makes his people free.

XLIII.

A ROMANIST MISSIONARY SOCIETY.

SIMILAR effects may proceed from the most opposite causes. Men may give moneys for charitable purposes from ostentation or from benevolence. The actions may appear equally good in the sight of

men; in the eye of God there may be a vast difference between them. The Pharisees could "compass sea and land to make one proselyte"; the Apostles themselves could do no more. Not to dwell on so common a truth, this remark may be made—that even the Apostles would not hesitate to learn lessons from the zeal and the worldly wisdom of the Pharisees; they would abhor the spirit of those self-righteous Jews; they would altogether condemn the object for which the Pharisees were so zealous; they would deplore the success of their measures, but they might be stimulated by their example in a bad cause, to greater zeal in the service of their own gracious Lord. Keeping this distinction in mind, some account may be here given of a Romanist Missionary Society.

This Society is called *L'Œuvre de la Propagation de la Foi;* it was formed at Lyons, in France, in the year 1822; and its object is "to assist, by prayers and alms, the [Roman] Catholic Missionaries, charged to preach the Gospel to foreign nations." The "bond of union among the members is simply to recite a very short prayer every day, and to give a weekly subscription of one sou (less than a cent) toward the support of the Missions." Branches of this Society "have spread through Belgium, Holland, Portugal, Switzerland, Savoy, Piedmont, Italy, Germany, Russia, and the Levant." It has "lately penetrated Great Britain." It publishes periodical annals six times a year, for the use of the members, every collector of about five dollars being entitled to a copy free of charge, which he is required to allow those who subscribe freely to pe-

ruse; and editions are now circulated in six different languages. Its conductors speak boastingly of its extension and success. And well they may, for "previously to May, 1838, it had collected upward of £200,000," or $1,000,000; its receipts for the year then ending were nearly £40,000, or $200,000; its missions are about eighty in number, fourteen of which are in these United States; and, what its managers call attention to with the emphasis of *italic* letters, quoting "the words of the Supreme Head of the Church," it is, "in the midst of the afflictions that oppress him, *the consolation reserved to his heart; its successes are his joy*," etc. Let the Pope rejoice in this Society. Its organization is simple, general, and effective.

The manner of collecting the subscriptions to this Society is worthy of consideration. The first rule of the British Branch relates to the *Pater* and *Ave* prayers, which each member is to "recite"; the second is, "to contribute to the funds of the Society one half-penny per week." These half-pence are thus managed: "One member is charged to receive the contributions of ten subscribers, the amount of which he hands over to another member, who receives ten similar contributions, that is, one hundred half-pence; and he, in his turn, gives the entire sum to a third member, authorized to receive ten such subscriptions, that is, one thousand half-pence." "Donations by persons not members, or by members over and above their ordinary subscriptions, may be received by any of the collectors." And the whole sum, business, etc., are

managed by a Council, "whose services are essentially gratuitous." Yet the members of the Council are, no doubt, men whose support is provided by the Roman Church—bishops and other ecclesiastics. The income of this Society has been slowly increasing. Last year, 1880, it was about the same as was given to foreign missions by a single Protestant denomination in England.

We may note, 1. The aim of the Society to secure gifts from all classes, which, of course, is important; yet, to ask the same amount from rich and poor alike does not accord with the divine rule in 1 Cor. xvi. 2. 2. The power of many littles. 3. The use of "free" missionary magazines. 4. This Romanist example does not seem to favor the idea, which is advocated by some Protestants,—that of merging all missionary Boards and Societies in one organization. It is an impracticable idea among Protestants; and if it were practicable, it would certainly be disappointing, lessening, and otherwise injurious to the cause of missions. 5. In examining these magazines one does not see much stress laid on what the Society is going to do; there is a wise reserve as to some things. 6. Alas, for the motive, so often avowed! Mariolatry seems to supersede the religion of Christ our Lord. External rites are magnified, etc.

XLIV.

LIFE OF FRANCIS XAVIER.

THE FAILURE OF ROMISH MISSIONS TO THE HEATHEN.

THE life of Xavier is one of much interest to general readers, and of special value to those who are engaged in the work of Christian missions.* Heretofore, however, his memoirs have repelled readers of sobriety by taking them into the region of fables. His history has been quite overlaid with legends.

A list of ten miracles alleged to have been wrought by him is given on pages 98 and 99 of this volume. Three of these were cases of restoring the dead to life, one of giving sight to the blind, but others were less Scripture-like. One was his turning salt water into sweet, by making the sign of the cross. Another was his being lifted a cubit from the ground while celebrating mass. Another was the remarkable conduct of a sea-crab, which jumped out of the sea upon the shore, ran (*festinans accurrit*), with a crucifix in its claws, that had been lost in the sea, stood before Xavier, and waited till he took the crucifix, and then went back into the sea! These ten miracles were put on record, as a part of the reasons of his canonization, by Pope Gregory XV. Subsequently the number of

* The Missionary Life and Labors of Francis Xavier, taken from his Correspondence, with a Sketch of the General Results of Roman Catholic Missions among the Heathen. By Henry Venn, D.D. London: 1863.

miracles attributed to him was almost indefinitely increased by his Romish biographers. The author subjects some of the earlier reports of these miracles, including some of those that were titles to his canonization, to a careful scrutiny—tracing them back from one source to another, until he reaches Xavier's own account of the matter, and thus almost reproducing the story of the three black crows! Certainly, he has rendered a great service to the memory of the celebrated missionary; for his own accounts were always truthful, if they were sometimes warmly colored, while the legends of his biographers are often extravagant and incredible. Dismissing the biographers, the author examined carefully Xavier's letters, which are numerous, and which have an interesting literary history. From these letters he has constructed a clear and trustworthy biography—one which must henceforth be authoritative.

"Xavier was born April 7, 1506, in Navarre, and was related, on his mother's side, to the kings of that country and to the family of the Bourbons. He was in early life brought somewhat in connection with Protestant teachers, the first of his letters expressing thanks that he was rescued from their influence. When this letter was written, March 24, 1535, he was in the University of Paris, and his friendship with the hardly more celebrated Ignatius Loyola had already become intimate. This friendship shaped his subsequent career. He was one of the six friends to whom Loyola, in 1534, imparted his project of an association, which has since shaken many nations, but never for

good—the Society of Jesus, or the Jesuits. The first inception of this association was marked by singleness of object, the conversion of unbelievers, and the seven friends renounced all worldly possessions for its fulfilment. Little did they know themselves! Far less could they predict the unprincipled proceedings of their successors, 'for the greater glory of God.'

"Loyola desired to send his friend to the Holy Land as his field of labor, but he was led to acquiesce in his going out to the East Indies. Before his departure he was admitted to interviews with the King of Portugal, then one of the most powerful of European monarchs, and he went out under his patronage; afterwards he was made director of the Jesuit missions in the East, and royal Commissioner from the King of Portugal. He was from the first Papal Nuncio, and accompanied the new Viceroy of Goa as a guest at his table. He is spoken of as a missionary, but how different was his position from that of Protestant or even of Romanist missionaries at the present day!

"We can not follow minutely his course in the East. The author divides his labors into four periods: 1, Three years were spent in South India; 2, Two years and a half in the Chinese Archipelago, mostly on a voyage to different places; 3, Four years, in managing his India missions, a voyage to Japan, a two years' residence there, and a return to India; 4, About a year in India, and in an attempt to enter China. This attempt was unsuccessful, and while making it his life reached its end. He spent, therefore, only a dozen years on missionary ground, but they were years marked by great

activity, a restless energy, and a thorough devotedness to his object, such as is rarely seen among men, and such as rebukes the easy life of too many missionaries of a purer faith. We can not commend his method or plan of proceeding as an evangelist; neither can we approve of many things in his conduct; but he was undoubtedly a sincere and earnest man. We look on his life with a certain admiration, but with greater pity, and with not a little indignation; the explanation of much in his history is found in the fact that he was a *Romanist* missionary. He well represented a Church that employs secular policy, military power, the terrors of the Inquisition, to spread its reign; and that relies far more for the conversion of souls on ritualistic ceremonies than on the preaching of the Gospel.

"What were the results of his missionary life and labors? This question brings us to the great lesson of the book, or rather of the life of this great man. It is the Scripture lesson, that nothing will convert the heathen but the Word and Spirit of God. Even to the labors of Paul or of Apollos, we know that no success will be given, except by the power of the Holy Ghost. How vain is it, then, to expect success as the fruit of secular policy and ceremonial zeal.

"We know the opinion of some writers, that Xavier converted many thousands of the heathen. His great success is sometimes cited to the disparagement of the humble fruits of Protestant missionaries. This erroneous opinion is founded on the legendary life of Xavier, not on his own letters. These teach a very

different story. He even abandoned India in despair of success, and the Abbe Dubois, himself for many years a missionary in India, after referring to Xavier's want of success, avows his belief that the Hindus can not be converted!

"The latter part of this volume contains a brief but valuable review of the results of Romish missions. These have been conducted for several hundred years, on a vast scale, in many countries, but with hardly any permanent success. Witness Ceylon, Japan, and other countries. When not upheld by the civil power, the religion set up by Romanist missionaries soon falls to the ground. It has no principle of life in it. It does exert a great influence in perverting men from the truth; it is essentially an apostasy, not a new life, but a perversion of the true life which the pure religion of Christ imparts. In this sense, it has a malignant power. But it can not prevent the spread of the Gospel; in the field of the earliest and most extensive Romish missions, to which Xavier himself gave most of his missionary life, South India, Romanism has long been without vitality, while the Gospel is winning new triumphs every year—many of its converts coming from the ranks of the Roman Church."

Our limited space precludes the insertion of extracts from this volume, and does not permit us to call attention to some of the minor but not unimportant lessons which it teaches. But we can not close this book without expressing deep regret over a great life wasted. Xavier possessed genius of a high order, administrative talent seldom equalled, warm and noble

affections, and untiring industry. We have felt deeply moved by his eloquent appeals for more missionaries and greater zeal in the cause; and few readers of his life, Protestant or Romanist, will not feel condemned by his self-denial and his devotedness to his work. He was, moreover, aided by royal treasures and authority, and by the personal influence of the founder of his order, as his warm friend, an influence of great power in kings' palaces and in the Vatican, making the resources of the Roman Church largely tributary to his success. And yet—all is vanity and vexation of spirit! He died a disappointed man, after a life of self-consuming labor, leaving as its results nothing good in this world nor in the world to come. Happy in comparison with him is the humblest missionary, who faithfully preaches Christ and him crucified as the only Saviour of his own soul and the souls of the perishing heathen!

XLV.

THE HINDUS AND THE BRITISH.

THE general state of feeling among the natives of India towards their foreign rulers is a matter of moment. It must be conceded, we believe, that there is little affection for the British among their Eastern subjects. It seems to be impossible that there should be, until Christianity prevails. The difference of race,

of social customs, and of religion is nowhere more strongly marked than between Europeans and the Hindus. The two peoples hardly ever meet as families; the tender sympathies of woman in social or pure domestic ties do not bind them together. Not that any repugnance between them exists, as between the white and the colored inhabitants of our own land; but the causes of separation are general, and such as are not likely to give way until the spirit of the Gospel fuses their hearts in a common mould. Then, we see no reason to suppose that the most intimate relations may not exist between the native and the European, without loss of social position on either side.

There has been, moreover, in far too many instances, an ill-considered, overbearing, and sometimes unmanly treatment of the natives, which has borne its legitimate fruit. Certain Hindu families and their adherents, connected with former reigning houses, still cherish their "grievance," though they find little sympathy from the masses. And there is the Mohammedan element of the population, sighing for the restoration of Islam. There are also many whose interests have been injured by serious errors in the legislative or the administrative measures of the Government. And there are the poor villagers, who are at times wasted by the march of an army, or the progress of the Governor-General's camp, of whose sufferings the late Sir Charles Napier took such just notice; though the cause of their sufferings is not the one which he leaves his correspondent to infer—

the exactions of the English powers that be, but the iniquity of the native officials. These native agents refuse to pay over to the villager the price of his grass and barley without large reduction, and at the same time contrive to make it impossible for the poor man to carry his complaint to the "Sahib." Until lately, moreover, few of the natives were admitted to offices of high grade, though large numbers of them have long been clerks or writers in all public offices; indeed, few were qualified to fill the more important stations. This enumeration will nearly exhibit the strength of anti-British feeling in India. And it is worthy of note that in some of these cases, the natives themselves would not expect to gain anything by a change of rulers. The poor villager would fare worse than he does under the "Company Sahib," as to receiving a just compensation for his services.

On the other side there are reasons and facts of great weight to be considered. The Hindus are a shrewd, sagacious people in all things affecting their personal and pecuniary interests. They can very well appreciate the advantage of living under law, as compared with living under lawless despotism, as in the times of their former rulers. They are keenly alive to the chances of accumulating property and of its safe possession. It is said that Jews can not compete with the bazar dealers of Calcutta, though here in New York they take possession of Chatham Street. No people, moreover, are more sensitive than the Hindus to the honor of their families, keeping their women, among the higher classes, in the strictest se-

clusion. How could it be otherwise than that such a people would prefer a settled, and in the main equitable government like that of the British, to the state of things which always exists under native or Mussulman rulers? The last old king of the Punjab had in his harem hundreds of the most beautiful women in his country, and their number was increased by the forcible addition of every young woman of superior beauty within his reach. If one of his subjects, by industry, skill, or enterprise, acquired some property, he soon learned that his gains must be shared by his rulers, petty and great, until all that remained was not worth contending for. The illustrations are numberless. Now, under British rule, law reigns in the Punjab, as elsewhere, to the infinite advantage of nine-tenths of the people. The law is imperfectly administered, indeed, and thereby many cases of oppression occur, and many criminals escape deserved punishment. Of this the people bitterly complain, oftentimes; but they see, what English and American declaimers against the oppressions of the Government do not seem to be aware of, that these cases of abuse of power are nearly always to be laid to the charge of the native officials, or of the state of society where any number of witnesses can be hired in the next bazar for sixpence each, to swear the most solemn oaths. But law imperfectly administered is nevertheless to be preferred to no law, and this the Hindus well understand. We might easily infer, therefore, that if the Hindus do not like the British, they are at least far enough from hating them to such

a degree as to wish for their expulsion from the country.

Signal examples can be given to show the true state of native feeling, one of which we will here relate. At one of the missionary stations of our Church in Upper India, a native chief was in power when the missionary first visited his city, which then contained a population of sixteen thousand souls. Soon afterwards the old chief died and left no heirs. His principality, according to native usage, escheated to the paramount power—in this case the British; if his town had been on the other side of the Sutlej, it would have fallen in like manner to the miserable old king referred to above. British rule was set up, the reign of law commenced, people from neighboring districts still under native rulers removed to this town, and in a few years its population was numbered at nearly eighty thousand souls. Facts like these confute whole pages of declamation.

Yet many believe that the natives of India are becoming more and more impoverished under Occidental rule. Some ascribe this to one cause, some to another. The opium production and traffic; the incessant drain of home investments by the British rulers continuing for so long a period; the incubus of the system of caste;—these are among the causes of the growing poverty of many classes, whatever the prosperity of others. Yet wise and good men are not all agreed as to the opium question. In a note to an able series of letters reprinted from *The Times* on Indian topics, by a gentleman of high social and political posi-

tion, who is at the same time a warm friend of Christian missions, it is said: "The tax levied upon opium in India, by means of the monopoly, and the tax upon spirituous liquors in this country [England] are based upon the same principle—that of placing the greatest possible check against consumption, by carrying the tax to the highest point at which it can be maintained without encouraging smuggling." On this view of the subject, the Government connection with the opium traffic tends to restrict its sale as compared with its extent if the monopoly were overthrown; in other words, free trade in opium would increase its cultivation.

The rules of political economy, however, are not mathematical axioms, equally true in all nations; what is expedient in England or America may be pernicious in China or India. But we prefer to look at the opium traffic as necessarily productive of great moral evils. It is greatly worse in its effects upon its victims than the African slave trade. The poor slaves are often, through the merciful providence of God, in bringing good out of evil, placed in better circumstances than before their captivity; but the victims of opium-smoking are debased in mind, body, and estate,—made wretched in this life and miserable in eternity. We can conceive of no good result from this traffic, except in a small degree through the apothecary's scales; while its evils are gigantic. If ever a case existed in which a Christian Government should interpose its power to put down traffic of any kind, this we believe is such a case. We honor the British

Government for its humane efforts to suppress the slave trade, and we hope soon to honor it for suppressing the cultivation and export of opium.

Contrary to the opinion of our friend quoted above, we have the conviction that but for the influence and the pecuniary advances of the Government, in aid of the native cultivators, the growth of the poppy would be very limited in India.

XLVI.

THE FIRST DONATION IN INDIA TO THE LODIANA MISSION.

"THE Maharajah [great king] seemed very incredulous when the missionary assured him he would not appropriate any part of it to his own private use, but would transfer the whole of it to the mission; and yet the first contribution acknowledged in the first Report of the Lodiana Mission is this *khilat*, valued at Rs. 2183.10.5"—about $1,100.

This paragraph refers to the last interview accorded by the King of the Punjab in 1835 to one of the early missionaries of the Board, when a parting present—khilat—was given, according to the usage of the court. It consisted of a horse, pieces of silk and cotton goods, articles of jewelry, etc., and some hundreds of rupees in silver. This incident possessed some interest at the time, and it is mentioned particularly in "Two Years in Upper India," pages

184–186. The reference to it now suggests one or two thoughts.

1. God often favors his cause by his Providence. Many examples of this are contained in the Sacred Scriptures, and many in the history of the Church. In this case, a heathen despotic ruler, a very bad man,—avaricious to a degree, immoral above most men,—was led to make a disposal of a small part of his great riches, so as to give real, and at the time much needed aid to the missionary work. He meant it not so, but so it was ordered to come to pass. And no doubt many examples could be given in every mission field, as well as in every Christian life, of the unexpected interposition of God's hand in aid of his people and their efforts to do good. In this we find a source of great encouragement.

2. It is difficult sometimes not so much to be disinterested, as to appear to be so. In this case, to refuse the king's present would have given great offence, and in the circumstances would have been attended with much danger; to accept it, on the other hand, was to incur the risk of weakening Christian influence, as if the missionary were governed by mercenary motives. No thought of keeping it for private use was entertained, but some solicitude was felt as to the effect of receiving it at all. The risk of losing proper influence, however, was averted by the kindness of an English friend, who took charge of the khilat, and remitted its pecuniary avails to the financial agents of the Missionary Board, in a way that measurably prevented the case from being misunder-

stood by the natives; but the horse remained in the service of the mission for several years. One of the articles, not sold at Lodiana, was sent to this country, and its sale here added $50 to the sum above mentioned, as a donation to the Board.

It was a small matter indeed; but little things often exemplify important truths. To avoid the appearance of evil is a sacred duty everywhere, but especially on missionary ground, and among the closely watching heathen. To be disinterested is the best way of appearing to be. It is needless to add that this is a trait or a grace, which all connected with the cause of missions, at home or abroad, should clearly manifest. To be disinterested is to be like Christ, and like the Apostles. It is one of the essential things in missionary work.

3. Great are the changes witnessed in a few years. The old Sikh king and his semi-barbaric splendor have passed away. A Christian Government rules over the Punjab. Missionary labors are in full progress with their blessed results at Lahor, Umritsar, and other cities, which at the date of this incident could hardly be visited by any European or American. The Lord reigns. The shields of the earth belong unto God: he is greatly exalted.

XLVII.

A PARSEE CEMETERY.

On a hill about three miles from Bombay, a circular building is erected as a place of burial. It is about twenty feet high, and open at the top, with a diameter of fifty or sixty feet. Within there is a smooth pavement sloping to the centre. The bodies are laid on this pavement, which is divided into three distinct parts or rows, the outer for men, the middle for women, and the inner for children. The bodies are exposed naked to the sun and the rain, and are often destroyed by vultures and other birds of prey; the bones are left to fall into a well or pit in the centre.

This is a singular kind of burial, and one that is very repulsive to our feelings. We are led to inquire, By whom is it practiced? We answer not by savages, nor by an uncivilized tribe, but by a people who in some respects are the most enlightened in India.

The Parsees went to the western provinces of India about a thousand years ago. Their original home was Persia. The ancient Persians were worshippers of fire, and when conquered by the Mohammedans, some of them fled to other countries.

They were worshippers of fire in general, and particularly of the sun, which the more intelligent among them regarded as the visible image of the Creator. The Parsees still worship the same object, and great numbers of them may be seen at Bombay and Surat

late in the afternoon, paying their homage to the setting sun.

They admit two principles, one the cause of all good, Orasmades; and the other, Ahriman, the cause of all evil; the one represented by light, and the other by darkness. Their sacred books, the Zend-Avesta, contain many moral precepts and useful directions. Zoroaster, their founder, seems in some respects to have resembled the great Chinese moralist, Confucius, enjoining reverence for parents, the king, and old age, teaching useful lessons of morality, and making more of the temporal welfare of his followers than of their spiritual and eternal interests.

The Parsees are an industrious, enterprising, and prospering people, superior to the Hindus in various mechanical and mercantile pursuits, some of them acquiring great wealth; and they are more liberal in their views, and more ready to adopt the customs of European nations. But they do not seem more willing to receive the humbling doctrines of the Christian religion. Their self-righteousness is a great hinderance. And while they do not follow the grosser forms of idolatry, like the Hindus, they are not better acquainted with the true God and eternal life. Their dying hours are cheered by no bright hopes of future life. Their burial-place is in the midst of beautiful views of land and sea, but all within is repulsive, and all beyond is darkness. It is no gate of entrance, like the Christian's peaceful grave, to "a better country, even an heavenly."

A few of the Parsees have become hopeful converts

under missionary labor. And we know from the Word of God, that the Gospel is the only and the all-sufficient means of making men of every tribe acquainted with the way of life. It is the only light that can take away the gloom of a burial-place, and fill the mind with pleasing views of the future world, —making those who receive it at times even to "desire to depart and to be with Christ." Let our readers prize this heavenly light, and labor to extend its blessings to those who are sitting in darkness and the shadow of death.

XLVIII.

AFRICA INLAND—PROTECTORATE OF THE CONGO.

FOR many long years our churches have been trying to reach the interior of Africa by their missionary agencies. Repeated efforts have been made by resolute and specially qualified men to push their way inland. The late Rev. James L. Mackey, of our Corisco Mission, fitted far beyond most men to succeed in such an enterprise, being acquainted with the African people, knowing some of their languages, acclimated, energetic, conciliatory, admirable in common sense, was yet unsuccessful. On one of his journeys he was accompanied by a gentleman, employed in the interest of natural history, who was supplied by the King of Holland with everything except military force to ensure the best results, but their joint effort was fruit-

less. The difficulties are partly climatic--intense heat, often incessant rains, etc.; partly the want of roads, conveyance, food, and shelter; chiefly the jealousy of each native ruler and his people, always unwilling to permit visitors to go beyond their towns. They wish to secure for themselves every advantage, real or imaginary, to be derived from the presence of strangers; or else their suspicions and fears as to the object of such travellers impose an almost impenetrable barrier to their progress.

Stanley's grand journey on the river Congo, almost from its source to its outlet, gives a new impulse to all Interior Africa questions; but it does not settle clearly the steps to be immediately taken by Missionary Boards. One thing they clearly can not do. They can not send missionaries accompanied by soldiers for their protection, or what is equivalent, by armed retainers. Another thing seems to be clear—they can not send missionary families far from their base of supplies; nor even single men, ordinarily, without reasonable hope of safety to life, and of sufficient personal comfort to keep off sickness and to supply their daily bread.

We are referring to access to the interior from the western coast. We greatly honor our Scotch and English brethren for their noble efforts to reach the great lake country from the eastern side of Africa, and we trust the sad losses of life incurred will soon be followed by safe progress. But for our American churches Providence seems to order the duty of entering the dark country from the western side, in order

to reach the tribes in the western part of the continent, and especially those from which our Africo-Americans came as slaves. So viewing the subject, our first duty is to strengthen our stations on the coast, particularly Gaboon, Corisco, Benita, and to form new stations when practicable, north and south. Here is our base line of supplies for the present, especially for the supply of trained and educated native Christians, who shall be ready and qualified in due time to take up the line of march for the interior. Next we should keep our eye on the rivers, likely to be the best highways for some years. Our Ogovi station is a step inland. Other places on the same river, and perhaps on the lower Congo, may soon be within reach. Vigilant watch, moreover, should be kept on civil, political, exploring, and commercial movements, with the purpose of utilizing them, each and all, in the service of Christian missions.

We think our friends would do well, as opportunity occurs, to urge on the attention of our public men the importance of establishing a Protectorate over the river Congo, very much as formerly a Protectorate was maintained on the western coast against the ravages of the slave trade. Let our Government, Great Britain, France, and any other Powers, unite in maintaining a few armed steamers on this river, and keep open roadways around its falls. This measure should be taken, not for political jurisdiction, nor for exclusive commercial settlements, but, 1. For the suppression of the terrible traffic in slaves. 2. For the purposes of ligitimate commerce, open and free to all.

The staples of industry in those vast regions are very valuable; a great demand would spring up for manufactured goods; free trade, profitable alike to natives and foreigners, would be developed. 3. The expense of maintaining this Protectorate would be small. Were this measure adopted, as we trust it soon will be, then missionaries and their schools, the printing press, the native Church and its well-trained ministry, in short, the Word of God, the Gospel, would turn this dark land into a land of light and peace.

These thoughts invest our missions in Africa with increasing interest. We may not be able at once to send missionaries far into the interior, but we should stand ready to go in and possess the land as soon as Providence shall open the door. And we trust it is opening. We have some native men in training; we hope for many more. More men from this country are also greatly needed.

XLIX.

MISSIONS TO THE CHINESE IN THIS COUNTRY.

THE plans of missionary work for any unevangelized people should have reference to their number, their character and circumstances, the supply of laborers, etc. As to the first of these—in twenty-five years two hundred and thirty-five thousand Cantonese—no other Chinese—have come here. Of these, about one-tenth have died, and ninety-seven thousand have

returned to their own country. There may be in this country now, in 1877, about one hundred and fifteen thousand Chinese. It is not likely that this number will be largely increased—an opinion which, we think, can be clearly sustained, but we do not dwell upon it The net result of twenty-five years of this Chinese immigration is much smaller than the influx of Irish or of Germans in a single year, repeatedly. In the next place, as to their character and circumstances—they are mostly young men, or men without their wives, seeking to make money, contented with small gains, and settled in their purpose of going home to China. There are hardly any families, few women, fewer children. Many Chinese are found in San Francisco and neighboring places, but most of them are widely scattered, and move often from place to place. They all mean to go back to their native villages And in the third place, if we are correctly informed, six of our leading denominations are already engaged in missionary work for these Chinese visitors, or will be so engaged in a short time. Five or more ministers are now, or soon will be, giving most of their time to it; several devoted Christian women are employed as missionaries, and a number of native Christian assistants—a goodly company. Besides these, many of our pastors and church members are giving their invaluable influence and effort to bring the Chinese in the vicinity of their churches, respectively, to a saving knowledge of Christ. Let us not underrate nor understate the efforts actually in progress. Rather let us be thankful for so much that is well

begun, and working well for the best results. Not a few of the Chinese have been converted. Several have been prepared for usefulness, and employed among their own people, both in this country and in China. The work of the Presbyterian mission for many years has been singularly prospered, and has exerted a widely-spread influence; no other agency has so much leavened the minds of these people with Gospel truth, and done so much to awaken among them kindly feelings towards the Christian religion. Those who speak disparagingly of this work show how little they understand it, and incur a grave responsibility.

We now add "a few remarks":

1. Missionary work for these Chinese must be recognized as the common work of our American churches. It is no longer the work of one denomination. And yet as it was the privilege of our Church to begin this work, as we are still doing most in it, and as God has greatly favored our labors, we should be encouraged to go onward.

2. The chief general interest of this work grows out of its connection with the evangelization of the province of Canton. There are over twenty millions of souls in that one province, and there are but few missionaries among them. The main supply of native laborers must be trained up there; but some of those who are converted and trained in our country, will, as we hope, carry the Gospel to their native land. This training must be done here just as it is done in Canton —mainly by the personal instruction and example of

missionaries who can use their language. We are in danger of making too much of their learning English; this to native laborers in China is considered a very doubtful qualification, as all experience shows. Here in our country we may teach them English as a means of keeping them in connection with our Christian people, and in the hope of their conversion; but for best influence, for contented evangelizing labor, and for expense of living not beyond the ability of the native churches in self-support, their training must be, first, in the vernacular, and, second, in most cases in their own country. Let these converted Cantonese, at any rate, whether here or at home, be trained for evangelizing work, just as are converts amongst other peoples, just as were the first Christians. Happily these sensible, practical Chinese care very little for costly buildings, and they little need expensive endowments for their best instruction. Our American system of theological instruction may suit an advanced condition of the Christian Church, but not the first stages of evangelizing work amongst a heathen people. This remark is one of wide bearing, but we think its correctness will not be called in question. What our Chinese need is preaching to many or few, chiefly by native ministers, patient as well as godly teachers—American or native, and Christian sympathy. This sympathy will go far to counteract the miserable "Hoodlum" spirit of the times. Already examples may be found where to be known as "a Loomis man" far away in Montana, or "a Condit man" in southern California, will secure for one of

our countrymen a cordial welcome from these Chinese heathens, where, otherwise, he would be kept at a distance through distrust and suspicion.

3. Our missionaries should be enabled to visit Chinese settlements, and to assist the native brethren employed as Bible-readers or colporteurs. It is not so much a large number of American missionaries that we need, as it is that they should be able to engage in this practical work.

4. As to schools—these are important, but confining; the ordained missionaries should not be tied down to them. To employ teachers on salaries involves considerable expense. It is but a small part of our Chinese visitors who will ever be found in these schools—only those who wish to learn English—perhaps not one in a hundred; but then all who do enter as scholars are brought more or less under Christian influence and sympathy, and form a connecting link between our churches and the Chinese around them. We venture to offer the suggestion that these schools should be conducted somewhat on the Sabbath-school system. They are held, we understand, only in the evening, five evenings in the week. By a little organization, the churches of several denominations taking a part in it, a suitable room might be provided; a lecture or Sabbath-school room would answer. Teachers—men and women, young men and maidens—might be enlisted, a certain number to spend an evening in their turn, under such general superintendence as the pastors or leading church-members could readily secure. This would bring the

Chinese desirous of instruction into close relations and sympathy with the church or churches of the place, and it would involve but little, if any, expense.

L.

SABBATH-SCHOOL WORK FOR THE CHINESE.

We are glad to see that two of our churches in Western cities, have made arrangements for teaching Chinese scholars in their Sabbath-schools. There are other places where this might well be done. The laundries and factories where Chinese are at work will furnish the scholars; the congregations can furnish the teachers; one scholar to each teacher for a lesson longer or shorter, the first scholar then to give place to a second, until the number having some knowledge of our language can make a class. Such instruction ought to be given in a chapel or Sabbath-school room, not in private dwellings rented for the purpose. The religious services of the place, the sight of Christians at worship, the singing of psalms and hymns, all tend to give them correct ideas of the Christian religion, such as they do not equally receive in an ordinary room. The Chinese who will come want to learn English. But they will learn a great deal more. They will learn that they have friends in this country; and they can be moved by grateful and affectionate feelings, more than any

heathen people with whom we are acquainted. They will find themselves under the influence of the Church of Christ. They will learn the way of salvation. They will become followers of our Lord and Saviour. They will become prepared to speak of the Gospel to their countrymen, here or in China.

The object of this paragraph is to commend the example of the churches above mentioned to ministers, elders, Sabbath-school superintendents, and others, wherever there are Chinese. They are now found in some places in little companies, isolated, strangers, and too often treated with un-Christian and un-American harshness. By the blessing of God all that is objectionable amongst them may be corrected, and especially may they become "fellow-citizens with the saints and of the household of God."

LI.

OUR INDIAN AFFAIRS.

. . . . THE main object of this paper is to consider how the country can best order its relations to the Indians, and then to ask what more the Church should do for them. This object will not require the discussion of the policies and measures of former years, though the humane intention of our General Government in its treatment of the Indians from the beginning should be fully recognized. We need not dwell

on the evils they have suffered from our countrymen, but it is well for us to remember that these have commonly sprung from narrow and oppressive State legislation, from unprincipled officials, and still more from the contact of the worst class of white people with the Indians on the frontiers. The general aim of the Government at Washington, representing well in this respect the country as a whole, has been marked by the spirit of conciliation and kindness. . . . . Indeed, it may be questioned whether some of our earlier Presidents did not express stronger pacific purposes than the public sentiment of our day would sustain; see the policy of Washington in Sparks' Life, page 432: "He aimed to conciliate them by good usage, to obtain their lands by fair purchase, to make treaties with them on terms of equity and reciprocal advantage, and strictly to redeem every pledge. . . . . But their faithlessness, ravages, and murders were not to be tolerated, from whatever cause they arose. After failing at every attempt at pacification, he was convinced that war was the only alternative." This was the true policy of peace. Still stronger is the language of Jefferson—see his works, *passim*. We cite a few words from his speech to the Ottawa, Chippewa, Pottawatamie, Wyandot, and Seneca chiefs, April 22, 1808: "Your lands are your own; your right to them shall never be violated by us; they are yours to keep or sell as you please. . . . . You are always free to say 'No,' [to the requests to buy their land], and it will never disturb our friendship for you." Jefferson advocated the principle involved in our modern phrase,

that it is better to feed the Indians than to fight them, when he said, in a letter to Charles Carroll, April 15, 1791, "The most economical as well as the most humane conduct towards them is to bribe them into peace, and to retain them in peace by eternal bribes," and then he goes on to deprecate a recent military expedition against them, as costing enough "for presents on the most liberal scale for one hundred years."

It is, however, the living questions of the hour that should now [1873] engage attention. Among these, incredible as it may seem, we meet the idea of extermination; flippant speakers and writers rejoice over "the dead Indian" as their type of perfection; more earnest men wish they were "out of the way"; others still would fold their hands and "let them pass away"; covetous men want their land, and do not care by what means its possession can be secured; many who would do them no harm yet regard them only as objects of fear and aversion. All these shades of opinion end in a common result—the extinction of the Indian race. It must be owned that some things seem to justify this direful theory. The wild Indians are mostly savages, cruel, treacherous—people whose vicinity awakens only feelings of apprehension and even terror. They, and far too many of the half-settled tribes, are most undesirable neighbors, idle, lazy, thievish, dirty, every way disagreeable—the furthest removed from "the noble red men" of our writers of romance. Nevertheless, they are men of like passions with us, capable of improvement, and of living a Christian life. As to "killing them off," or "shooting them down

like wolves," we have not so learnt the lesson of humanity, to say nothing of religion. We are a civilized people. We do not sanction murder, violence, nor inhumanity. We can not adopt even the policy of doing nothing, letting them pass away, only punishing them for acts of violence against white people—a part of the theory of extermination, a policy worthy of him who asked, "Am I my brother's keeper?" This method does not meet the exigencies of the case. It does not save the lives of our own people, nor protect our advancing railroads, nor make the wilderness to become a fruitful field; it does not make friends and fellow-citizens of those who are capable of becoming intelligent, industrious, well-ordered Christian people.

As a means to this end, we can no longer adopt the theory of regarding the Indian tribes as foreign or independent powers, with whom our Government should form treaties. Whatever may have been expedient at the beginning of this century, it is not now best, either for the Indians or for ourselves, to conduct our intercourse with them upon this idea; though we should certainly fulfil all the engagements we have made with them by treaty. . . . . On the other hand, we can not yet deal with the Indians as in many respects good American citizens. Those amongst them who have become intelligent and industrious, in a word, civilized, should be admitted to the rights of citizenship. We need be embarrassed by no doubts on this subject. Whatever reasons may have led to the clause in the Constitution, excluding "Indians not taxed" from the count of our people in the apportion-

ment of members of Congress, these reasons should equally weigh against the enumeration of any other non-taxed class; but the clause itself clearly implies that Indians who are taxed are to be counted, and so recognized as citizens. The theory that the Indians are foreigners has no place in the Constitution, and our action on this theory has been merely a usage which was apparently proper at the time. Our States will readily accord to them the rights of citizenship as soon as they are prepared for it; some of the States, we believe, have already admitted them to these rights. But in regard to Indians not yet civilized—especially to those who are still in a savage or wild state, the idea of citizenship is inadmissible. They ought, however, to be placed under the protection of law, and certainly their testimony should not be excluded in judicial cases. That they could be held and treated as responsible to our courts of justice for their conduct does not seem practicable, considering their ignorance of our language, their own dialects unknown to most of our magistrates, their habits of life, their want of acquaintance with the elementary principles of our legal system. Still, they should not be left in a lawless state, and they need not be so left, as will appear further on.

The true idea of the relation between the country and the Indians is that of Guardian and Ward. Not in every strict legal particular, but in the general sense expressed by Blackstone, who describes a guardian as having "charge of the maintenance and education of the minor," or as defined in one of our dictionaries,

"who has the custody or property of . . . . a person who is incapable of managing his own affairs"; so, a ward is "one who is guarded." This relation in the case before us has grown up as naturally almost and as inevitably as that between the State and its orphan, lunatic, and pauper classes of people. It is Christian guardianship that is needed now, to be exercised on broad views of statesmanship, looking to the welfare of the people of all classes, white or red, but ever aiming to do what is wise, humane, and just towards its Indian wards. On this basis, we believe, all Indian questions can be solved; on any other, we do not see how they can be well settled.

This theory, and any theory, must stand the test of practical difficulties. First among these is the question of land. The possession of the land now occupied in some measure as "reservations" and in larger measure not occupied in any definite sense by roving Indians, lies at the foundation of many of our Indian troubles, and tests severely our own character as a Christian nation. Jefferson truly said in 1786, "The want [of attention to the rights of Indians, chiefly in respect to their land] is a principal source of dishonor to the American character," and so it has been too often since his day. The Indians themselves, the railroad companies, the speculators in lands, the hardy laboring men ever pressing to the front, are all involved in the settlement of this subject. Let us ask, how would a guardian, at once wise, benevolent, and sufficiently powerful, act in this matter? He would, to begin, certainly fulfil to the letter all his own en-

gagements, and take not an acre from any ward to whom he had assigned it, without his own full and free consent. But, to go to the basis of title or ownership of the land, in all regions not closed against inquiry by his own acts, we can hardly believe that such a guardian would recognize his Indian wards as having anything more than a possessory right to the land. Such right was important to them, when they depended on the chase for subsistence, but it is of little value when the buffalo or the deer no longer rewards their skill. On the method of supporting themselves by industry, which they must henceforth adopt, a few hundred good acres are worth more to their owner than hundreds of square miles held as a hunting ground.

The setting apart of land in reserve for the Indians will of necessity have to be continued for the present. The Government, having the right of eminent domain, and acting as public guardian in this case, should order the selection of these reserves so as to secure homes for the Indians on land capable of yielding them a support, and so placed as to make the intervention of military force if need be readily practicable. No more mistakes should be made as in placing the Winnebagoes at Crow Creek and the Navajoes at the Bosque Redondo—costing the country millions of dollars and the Indians great suffering and discouragement, and ending in their removal at great expense to new reserves—all attributable to the want of intelligent consideration by the Government officials, if not to less creditable reasons. Almost

equally to be shunned is the mistake of making the reservation too large, giving to a few thousand Indians a district as large as the State of New Jersey. These reserves should be chosen not only for the benefit of the Indians, but with reference also to military operations, which will be indispensable for a time in the government of wild tribes, and the protection of the peaceful Indians. A carefully considered line of policy should be adopted in this matter, at the earliest day; the hasty though well-meant action of "Commissioners," Agents, or military officers, does not meet the exigencies of the case. Their action should be conformed to the requirements of a wise and comprehensive policy, and not sporadic, partial, embarrassing in the future, often doing great harm, as in the Bosque Redondo case already mentioned. The reserved land should be allotted to Indian families in severalty, a suitable tract to each, with title inalienable unless by the consent of the Government. Then should follow the encouragement of farming, stock raising, etc., the fostering of schools, and especially the encouragement of the religious and benevolent agencies of our Missionary Boards. All directly religious efforts for the conversion of the Indians should of course be made at the expense of the churches; but the Government may well charge itself with the cost of education, providing suitable buildings, paying the salaries of the teachers, etc.; in a word, sustaining to the Indians in education the relation which most of our State Governments sustain to their citizens in our common school system. It may

well admit the co-operation of our Missionary Boards, calling on them to nominate persons for appointment as teachers, providing them with houses free of rent, but in no case giving them land in fee. Other matters of detail would of course receive due consideration.

On the reservations, the United States Indian Agent represents the Government, but his functions need to be defined, his authority limited, his official course regulated by statute, as far as possible. Perhaps too much is now left to the mere discretion of these important officers. We would give them the functions of our magistrates, empowering them to hold courts of limited jurisdiction, itinerant in some cases, their proceedings being of record, and to be reviewed by superior officers appointed for the purpose. All this requires what has been too long delayed, the enactment of laws, — the fewer, the simpler, the more easily understood and enforced, the better for all parties. We can not expect good results from the absence of law among the Indians, as is at present the case in too many tribes; their usages make a poor substitute for a few simple, good laws. In this matter, we should think, the best legal minds of the country, under the direction of the best common-sense, might find an interesting sphere of study, and render invaluable service to our poor wards.

The intervention of the military power would no doubt have to be invoked, even under the most humane guardianship,—indeed, as a resource of humanity itself. The reserves being properly grouped,

and military posts chosen with reference to probable duty, no large part of our army need be held in readiness for Indian service. Indians in some tribes are now employed as policemen, to good purpose. We would employ them as soldiers also in the regular army, in rank and file, with promotion for good conduct to the grade of sergeant or even higher; enlisting those who can understand the few English words needed, and taking them from the settled and civilized or semi-civilized tribes; continuing, however, in central positions detachments of the troops as now organized. These native soldiers would make splendid troops, as was abundantly shown during the late Rebellion; even in the recent Modoc conflicts our Indian allies seem to have rendered the best service on the side of the authorities. Such soldiers would seldom desert the service, and so an immense expense to the Government would be avoided: they would rarely invade the purity of Indian homes or so maltreat their own people as to bring on the outbreaks which now frequently occur from this cause; they would be themselves in a good school, learning habits of obedience to authority, respect for each other's rights, punctuality, neatness in dress. We would not have them arrayed in full regimentals, but merely in the simplest military costume; perhaps the old Indian hunting shirt, not dissimiliar to the French *blouse*, with slight trimming or ornament, would make the best uniform. The example of the British governing India largely by its own natives as soldiers, will not apply in some material respects to the case before us;

but in other respects, especially referring to the Hill troops, or Irregular Battalions, with but few European officers to each, we think this example instructive and worthy of imitation. We would of course wish our Indian military force to be organized, equipped, and trained by our accomplished military officers on an American basis, not on that of British India, with all the adaptations which our special circumstances require. All this we suppose to be included in the idea of a wise and humane guardianship. Without protection and peace, the Indians can no more reach settled prosperity than a community of prisoners or lunatics unguarded.

All these things should be so ordered as to lead to the result of the Indians becoming disbanded, losing their tribal relations, as soon as they are civilized. 1. It is not advisable in this country to foster class distinctions among our people; we want here no Irish, no German, no Indian party. 2. Our political system is comprehensive and flexible enough to embrace people of all nationalities and fuse them in a common brotherhood. 3. Indians, once intelligent, moral, and industrious, will make as good citizens as any other people. 4. Our States will readily grant them, when so qualified, the rights of citizenship; or else incur the risk of having a useless, improvident, burdensome class of persons to be governed by force and supported by charity. 5. We can see no reason for not leaving this matter of citizenship to be settled by the common principles which control political rights in this country.

If, however, the Indians do not become civilized, and fitted to be citizens, abandoning tribal relations, and seeking their support like other people in whatever pursuits they may choose, then we have a more difficult problem to consider—What shall be done with them as uncivilized? Those of them who are savage and wild, we apprehend must be dealt with under the general idea of prisoners, somewhat at large. They must be restrained by sufficient power, and not allowed to prey on other Indians nor on white people. There is little use in trying to reason with savages; it is no part of any true "peace policy" from the time of Washington downward, to withdraw the military arm from the settlement of Indian questions; but we now see clearly that this policy of armed peace involves feeding the wild Indians. They can not be expected to remain quiet in restricted territorial limits if they are starving. And it is far less expensive to the country to send them needed supplies of only necessary things, such as beef, pork, flour, salt, soap, and coarse but serviceable clothing, with a few agricultural tools, than to keep up costly military and still more costly commissariat establishments for incessant Indian wars. On the plan of supplying their wants, small detachments of troops will suffice to keep the peace. We agree with a late Commissioner of Indian Affairs, that this is a low view of a grave state of public interests, but as a provisional arrangement it is certainly wise for us and humane for the savages. It is dealing with them as we deal with prisoners in our peni-

tentiaries, restraining them, and supplying their wants. And then our good Government acting towards them uprightly and in good faith, on a liberal policy, and our benevolent people going amongst them as traders and friends, giving particular kindness to their children, we may confidently hope for a great change in their character. Before long they will pass from the condition of wild Indians to that of somewhat settled if not yet civilized communities—such, for example, as most of the tribes now living in Nebraska. These tribes are living on reservations, certainly to their great advantage in many respects. Yet they can not and do not feel settled. Their reserves are but islands in the midst of the white population. Too many of their neighbors covet their land. The Omahas, for example, men, women, and children, about 1,000 souls, the remnant of the tribe, have reserved land of a quality equal to any in the State, and capable of supporting a population of 50,000 engaged in farming. They owe their large advance over other tribes to missionary labor amongst them. But still too many of them live in a poor way. They would probably be in better circumstances if they removed to the Indian Territory. Their land, 345,600 acres, would sell for a good price; every dollar of the proceeds of sale should be held by the Government in trust for them, after deducting the expense of removal, which need not require a large sum. In their new home they would be in better circumstances than they can expect to be in Nebraska. And the same is true of other tribes, now somewhat settled, but not civilized.

The Indian Territory, we have thought for years, might become the home of all the Indians in our States and Territories, excepting those prepared to give up their tribal condition and to become citizens, and also excepting those living in the north, who might not get on well in a warm climate. This Territory is so large, and it has a soil and climate so excellent, that it could easily support three times as numerous a population as all the Indians, and still have fewer inhabitants than are found in the State of Missouri, which lies partly on its northern boundary. There are many and difficult questions in connection with this Territory, which can not here be considered. Its relations to the General Government, its geographical position as to our railroad system, its inter-tribal interests, its questions of land in common or in severalty, and as to the districts to be assigned to tribes that may wish to live within its boundaries—these we must leave in abeyance. But we must not forget that a large part of this territory is held by certain tribes on the faith of the Government expressed in repeated treaties; it has been conveyed to the Indians in the most unqualified terms for perpetual possession. Every condition entered into by our Government must be fulfilled. No change is to be thought of, excepting such as may be made with the consent of the Indians, freely given. No grants of land to railroads should be made by Congress in its bounds any more than in the State of Pennsylvania. No white person should be allowed the right of residence, except in special cases with the consent of the

Indians. It has long been supposed by many, especially before the late Rebellion when slavery existed in this Territory, that eventually an Indian State could be created, and the districts occupied by different tribes would then become counties. Though some of the Indians would prefer a Confederation, each tribe remaining independent, yet, for reasons already suggested, this project should not be adopted. But this fine Territory must be kept for the red men now there, and we hope it can become the abode of other tribal Indians, until a state of things better for them as well as for us brings to pass a change from special Territorial to our common State condition. As the case now stands, we see no alternative but that of testing the experiment of protecting this Indian community, unless we would break the sacred faith of the country as pledged to this people. We regard it as an experiment. In the end one of two things will come to pass—the experiment will be so manifestly a failure that all parties, the best of the Indians included, will be prepared for some great change as a matter of inevitable public necessity; or else, the experiment will succeed so well, that the then civilized and Christian people of this Territory will take their stand on the common broad basis of the other States, and be welcomed as equal sharers of our American heritage. . . . .

We may summarize the essential things in the administration of Indian Affairs as follows: 1. Give the Indians land in fee and in severalty, which should be inalienable for a term of years. 2. Give them simple

laws and courts of justice. 3. Give them common school education, as in our States, in English, but under teachers acquainted with both English and Indian, with the formerly certainly, and at least to some good extent with the latter. 4. Shape all measures so as to favor their disbanding the tribal relation as soon as practicable, and then abandon the plan of Reservations, and let them "behave themselves," and be treated as other citizens.

What more the Church can do for the Indians is the main question. True civilization follows practical Christianity, and is never the fruit of merely humanitarian measures. Nearly all that is good among such tribes as the Senecas, Cherokees, Choctaws, Creeks, Dakotas, Nez Perces, and others, is the result of Protestant missionary labor amongst them. First, let our churches discard the idea that it is a hopeless work to convert this people, and next let them feel assured that the fruits of their conversion will abide. The Indians possess a wonderful degree of native energy, endurance, and capacity of improvement. They are not a people destined to "die out," unless through the vices and maltreatment of the white people; on the contrary, where they come under Christian influences they increase in number, as witness the Cherokees, Choctaws, Seminoles, and others; and where they become even partially settled, they do not decrease, as is shown by the Omahas, Winnebagoes, and Navajoes. But were we to concede their short existence as a race, we should only find a stronger plea for giving them the benefits of our holy religion with-

out delay. Next, the Christian churches of this country should recognize the special claims of this poor people upon their prompt and vigorous benevolence. By how many bonds are we related to them—of neighborhood, of almost exclusive access, of indebtedness for land once theirs, of manifold good for evils inflicted on them by our countrymen; of the highest obligation of all, that of seeking their eternal well-being. The happiest results have already followed the missionary efforts of different churches; thousands of converts are enrolled as communicants, and beautiful have been many Christian lives, and many peaceful deaths, of Indian church members. . . .

LII.

INDIAN BOARDING-SCHOOLS.

We have received a letter from a gentleman who is influentially connected with the Government Indian service, in which he advocates boarding-school education as the only kind that is likely to be useful. His observation of day-schools in several tribes leads him to regard them with little favor, and he refers particularly to one tribe. Concerning it we learn from the last Report of the Commissioner of Indian Affairs that it is a tribe of 1,100 souls; of school age, 200; average attendance in two day-schools, 76; amount expended for education during the year, $2,253. Re-

sults, so our correspondent says, very unsatisfactory—the schools almost useless. This he regrets the more, because a mission boarding-school formerly conducted for this tribe was of great service. He recommends two boarding-schools, to include the children of suitable age. We value highly the boarding-school plan, for its domestic, social, and religious influences, but we stand in doubt as to its being the only method of educating Indian children. The great expense is one thing to be considered; to educate in this way the 200 children of school age in the tribe referred to would cost at least $30,000 a year, merely for current expenses, to say nothing of buildings, etc., such as would be required. For the 50,000 Indian children of school age in all the tribes, the expense would be very great. Even if funds were available, it would be difficult, if not impracticable, to conduct such schools satisfactorily on so large a scale; while a large number of the children would receive little benefit from them. We should be sorry to see the Government adopt this plan of education as the only one, or indeed as one for chief use, especially if these schools are to be conducted hundreds of miles distant from the tribes to which the children belong.

We have faith in good common schools. If Indian schools of this class have proved unsuccessful, as is certainly true in too many cases, the explanation is found largely in the fact that the teachers do not know the vernacular. The instruction is in English, as it ought to be, seeing they are to become intelligent citizens, but our language can not be successfully

taught, nor can much knowledge be imparted, when the scholars do not know English nor the teacher Indian. Fancy an attempt to teach our children in common schools by teachers knowing only French or German!

Let boarding-schools be conducted on the eclectic idea, not for all and any kind of children, which is impracticable, but for a small and selected class. Take only children or youth of good minds, and let their training have special reference to their future occupation as teachers. They would, of course, speak their own language; with suitable instruction they would learn to speak English; they would come under the influence of good habits, civilized ways, and we trust religious life and principle. And so in a few years a class of Indian teachers could be employed with the best hope of success.

The principles underlying this suggestion are of universal application. All efforts to enlighten an ignorant people must be made chiefly in their own language. We fear that too much reliance is placed on English, not only in schools supported by the funds of the Government, but even in missionary plans. Certainly in all the religious instruction of ignorant tribes and nations, the masses are to be enlightened by the few, speaking in their own tongue the wonderful works of God. On missionary ground, at any rate, whatever may be expedient in education supported by the Government, we must regard schools of every kind mainly as evangelizing agencies, and grade their usefulness by their influence in preparing teachers and preachers of the Gospel.

LIII.

THE WORK OF AN INDIAN TEACHER.

THERE are seven reservations for bands of Chippewa Indians, situated generally within access of the western part of Lake Superior, and including about 4,600 Chippewas. One of these reservations contains our missionary station and its good work at Odanah, Wisconsin. Another is the Lac Courte d'Oreille reserve, perhaps sixty miles west of south from Odanah, in a region hardly yet visited by civilization. Here among 1,700 Indians an Indian teacher and his wife are stationed, whose education and Christian experience were gained at Odanah. Good results have followed the work at this out-station, as shown by the following letter of the missionary, dated Odanah, October 4, 1879:

"I have just returned from a ten days' trip to the out-station. Found the teacher and his wife and babe well, and the school prospering. The mission work is also gaining ground, I think. We held three meetings there which were well attended; married one couple, and baptized the babe of the teacher and his wife.

"The people are very well pleased with the school, and the children have made wonderful progress indeed. If I should state what I actually saw and heard, my veracity would be almost questioned in some quarters. Children who never saw a school before the 3d of December, 1878, are now reading *intelligently* in the Second Reader, though few of them

have been to school a hundred days. We visited considerably, and made arrangements for more of the direct missionary work, the teacher to have school four days per week, and to visit a day and a half a week among the people, reading, singing, and praying in their wigwams. I was accompanied by Moses, one of my students at present. The tramp on foot was over 100 miles through the solid woods. We felt the presence of the Master with us, and trust good fruit will follow."

This interesting letter gives at least one example of day-school success. We shall hope to see many more such examples.

Boarding-schools, each with industrial departments, are of perhaps indispensable use. In them skilled workers and teachers, of both sexes, and also Bible-readers and preachers, may be trained for their own people. But as to day-schools, if we admit that they have often been unsuccessful, it was, in too many cases, because the teachers were incompetent. Dull, ignorant, non-magnetic teachers will not succeed anywhere, among any people. But given a teacher who knows both languages, English and Indian, and who is otherwise well qualified, and there will be success. It may be qualified by various causes, such as the favor, the indifference, or the opposition of parents, but if supported by the influence of the Government, or by a Missionary Board, such a teacher ought to succeed, in a good and increasing degree.

This subject is one of practical moment, especially in view of the true theory that the General Govern-

ment ought to give good common school education to all Indian children on reservations within the Territories, just as our States support common schools for the children of their citizens. For such Indian schools many teachers are needed.

LIV.

BOARDING SCHOOLS AND ORPHANAGES.

THE Christian education of children among the heathen is a recognized method of missionary action. It is not always practicable at first, but sometimes it precedes labors for adults. Schools of various kinds are supported, and boarding and orphan schools are regarded by many with special favor. As a means of personal benefit to the scholars, they possess the obvious advantages of careful instruction, systematic training, good home influences and examples. They seem to be chiefly useful among people little civilized, like our Indian tribes, especially when out-door or in-door work forms a part of the daily requirements. These Indian boarding-schools, properly conducted, do not seem to hinder their scholars, when they leave school, from readily living with their own people again.

In countries where society is well established, where conventional usages are in full force and binding to a degree almost unknown to us, where also it is very

difficult to find occupation outside of the usual circumstances, the case of boarding and orphan schools is different in some respects. The pupils are in danger of becoming hot-house plants, ill adapted to out-door life, trained away from their own people, in a degree that unfits them to make a living for themselves. This result it is endeavored to counteract by their retaining their native dress and the native way of living; but constant effort is needed to prevent their becoming virtually foreigners in their habits and tastes, and to keep them from being regarded with distrust by their own people. These difficulties are usually less in the case of boarding-scholars than of orphans. The connection of the former with their own families is not cut off, sympathetic intercourse with them is maintained, the instruction of the school-room becomes Gospel leaven in many a household, business occupations and marriage relations outside of the school do not become impracticable; as to the latter, however, some of the missionaries in China wisely secure the control of the betrothment of both boys and girls, so as to keep the Christian nurture of their scholars from injury in their after-domestic life. In this densely-inhabited country boarding-schools, such as have long been conducted at Ningpo, have yielded gratifying results; many of the native ministers and their wives were trained in these schools, without being much separated from native society.

Orphanages have their own features of interest and their peculiar drawbacks. Their advantages are obvious, the disadvantages may not first be

apparent. Their inmates are in danger of being completely separated from their own people. When they reach the age of self-support and of settlement in life, their situation is likely to be one of great difficulty, especially in the case of girls. All orphan children are too likely to become permanently dependent on their missionary friends for a home and for support. Some of them, it is always hoped, will become qualified by grace and gifts for usefulness in missionary service; others may not be fitted for this spiritual work, and what is to become of them?

There is, moreover, to the missionaries in charge of orphanages a burden of incessant, unrelieved, almost unrelievable care, which is very wearing; indeed, few persons can long endure it, while yet its strain must be kept up for an indefinite period. It is not commonly the older missionaries in India or China, as we apprehend, who most favor orphan schools; but to the less experienced, we do not wonder that they seem to be quite attractive. Of course, we all can understand the humanitarian aspect of these schools, and it is easy to see why Romanist missionaries and nuns are eager to take the charge of orphan children; but in our plans, we must keep in mind chiefly spiritual results, and these as adapted to the self-perpetuation of religion in different countries by their own people. Whatever tends to the purpose of evangelization is to be welcomed; whatever delays or hinders this purpose is to be used sparingly if at all. Often much light is thrown upon these ques-

tions by the orderings of Providence, which widely differ in different missions; but in all cases, boarding and orphan schools need careful and patient study before they are undertaken.

LV.

NATIVE MINISTERS.

THE importance of a native ministry has long been recognized by the friends of missions; it is no recent idea, as some think. In the Annual Reports of the Board it has been frequently brought forward. One of the first missionaries sent out, referring to "training up" . . . . "a race of native preachers," wrote from Calcutta, April 21, 1834: "It must indeed be manifest that the Church can not send forth a sufficient number of missionaries to educate the native population. . . . . The best plan is to train up native preachers, by sending forth a sufficient number of missionaries to conduct the system by which they are to be prepared." This opinion has gained strength from a careful watching of the missionary world and work since this was written.

Under this general view, particular questions arise, which often require careful judgment and a wise adaptation to the varying circumstances of different tribes and nations. Should this "training up" be in the mission-field, or should native candidates

for the ministry be sent to Christian countries for their higher education? Should it be in the vernacular language, or in English, or in both? To what extent should their education be carried, previous to their being ordained? Should it be in classes or schools under missionary teachers, or by separate instruction of the missionary at the station where the candidate lives? Should it be under "mission" direction, or that of the Presbytery? Should such native ministers be left in Presbyteries of their own, or associated with the missionaries in the same Presbyteries? These and other questions are evidently of practical importance, and they require ability, education, careful study, and especially wisdom from on high, for their satisfactory solution. It is but too easy to make mistakes in regard to some of these questions. The missionaries themselves feel their need of divine guidance in these matters, and they should be aided by the prayers of the churches. No part of the missionary work stands more in need of prayer.

No discussion of these questions is at all intended in this brief article, yet two or three hints may be offered on certain points. 1. The plan which our blessed Lord pursued in training the Apostles for their work seems well to suit missions to small tribes, and the earlier if not also the later stages of missionary work in most countries. Select a convert of good piety and capacity; bring him into close personal relations with the missionary — the more intimate and personal the better, if the mission-

ary is himself a man of deep piety,—and let this intimacy be so ordered as not to render him discontented with his native manner of life, though he may and will improve it, and also let it be so ordered as not to lead him to form expensive habits, making it difficult for the native church to support him as a pastor; place him under Presbyterial supervision when practicable; go on with his training day by day, with a steady purpose, a carefully-considered plan, using the circumstances of every-day life among heathen people as offering lessons, but relying chiefly on the inspired Word carefully and prayerfully studied by both pupil and teacher, and exemplified by the teacher in tender sympathy with his scholar; keep him employed more or less in missionary work during all his course of preparation; and so by God's blessing train him up for usefulness. In the meantime, and all the time, keep him in sympathy and full acquaintance with his native Christian brethren, and upon their call and offer of support, according to their ability, let him be ordained as their pastor.

2. The foreign missionaries begin the work in any given field, but let their aim be from the beginning to secure its expansion by native laborers,—for many reasons.

3. Let both foreign and native ministers meet together in the same Presbytery—as not only in accordance with our church views, but as supplementing each other's deficiencies, fostering mutual sympathy, guarding well if not best against alienation or

diversity of views, etc.; and let this plan be pursued provisionally. When the native church of any country can stand alone, not needing foreign help, then of course it will set up for itself; and may this day soon come!

It may be added, by way of encouragement, that whereas in 1834 there were but very few native ministers,— in some countries none, in others here and there one,— in 1874 there are hundreds, besides hundreds more of candidates under training.

LVI.

SHOULD CANDIDATES FOR THE MINISTRY BE BROUGHT FROM OUR FOREIGN MISSIONS TO THIS COUNTRY FOR THEIR EDUCATION?

THE case of foreign young men—from Africa, India, China, etc., who are sent to this country for education, with a view to their returning as missionaries to their own people, differs in some respects from that of the young men usually aided by the funds of the Board of Education in this country. They have seldom enjoyed the training of intelligent Christian families, nor have they had in all early years the advantages of good schools; and usually they possess little general knowledge, except what is implied in their acquaintance with English, which is often imperfect. They are not expecting, commonly,

to pursue an eight years' course of college and seminary study. The practical issue, therefore, of taking such young men on the Home funds of the Church, apart from the needless complication of its agencies, would seem to be their education on a lower standard than the Board or the Church maintains for its ministry in our country.

But they expect in most cases to return to their own land; is it then expedient to encourage them to seek such preparation for the ministry here rather than in their own country? As a general rule the home education of our ministers, as indeed of all professional men, is greatly superior to what they could acquire abroad, for all the practical purposes of life. The case of these foreign young men forms no exception to this rule. While they may here enjoy educational advantages superior to what are within their reach in their native land, yet we must keep it in mind that the advantages of our schools can be enjoyed by them only under circumstances of serious difficulty, both in this country and in their own. Their previous training does not enable them to make the best use of these advantages. The temptations of life here are great, in their inexperience. They are likely to form erroneous views of social life, to acquire habits of expense much beyond what they have been accustomed to, and to become neither Americans nor natives; in a word, to be denationalized. They will almost certainly become disqualified for contented, humble work in their native land; and, what is even more serious, they will not be likely

ever to be supported as pastors of native churches, so that their foreign education will be a great hinderance to the self-support of these churches. This is indeed a serious result, and one in most cases inevitable. It is to be feared, moreover, that they will return to their own country more than ever in danger of turning aside from the ministry and entering into secular employment. Or if they should enter the ministry, and receive the salaries allowed to foreign laborers, or the equivalent, there is the further danger of their looking down upon their ministerial brethren who are getting less support. Examples of this, unhappily, begin already to appear.

This is not a pleasant conclusion to reach, but unhappily experience has shown that these are not imaginary evils. Many cases might be cited adverse to the foreign education of these young men; hardly any in favor of it. The views of our foreign missionaries, generally, sustain these remarks, at least so we understand: and similar views are taken by other foreign missionary boards, if we are not misinformed.

On the other hand, native candidates for the ministry can in most cases, in our day, obtain valuable advantages of education in their own country and in their native language. This is one of the benefits of Christian missions; indeed the training of a native ministry forms a large part of the commissioned work of our Foreign Board, so far as providing for its support is concerned. The natural gifts of converted young men who seem to be called to the ministry, abroad as well as here, coupled with good opportuni-

ties of Christian instruction, and especially under the teaching of the Holy Spirit, will qualify them for eminent usefulness. In proof of this, reference may be made to many, if not all, of the 230 native ministers and licentiate preachers connected with the foreign missions of our Church. Whatever education they possess was acquired in their own country.

In the case of foreign young men, chiefly Chinese, who have come to this country for worldly gain, and have here been found by their Saviour, and led by the Holy Spirit to desire to preach the Gospel to their own people, the sympathies of our churches are specially awakened. Our Chinese mission on the Pacific coast has from the beginning cherished the hope that many of the Chinese who come to this country would return to China as active Christian laborers. Whatever educational advantages any of them might here acquire, they would still need to pursue careful study in China itself before they are prepared for the ministry. Some of these Christian young Chinamen may find their field of labor among their countrymen visiting or residing in our States; even in their case it would be important to them to spend several years in China; a knowledge of Chinese classical books, and of the modes of thought of the Chinese, would be of indispensable use to them. But most of these Chinese converted young men may be expected to return to their native country, and if the views presented in this paper are correct, it is desirable that they should return at an early stage of their Christian course.

By *denationalizing*, referred to above, no strict or legal idea is intended, but yet it may apply to many things which render nations distinct from each other, and in which foreign changes will be injurious rather than beneficial, relating to social intercourse, table, dress, houses, etc. Christianity and education will greatly improve some of these things without essentially changing their character. It is to be hoped that no degree of missionary influence will make Hindus Englishmen or Americans, in some of these respects, any more than the preaching of the Apostles made Greeks and Romans Jews, in similar points. For one thing, the expense of a family for living in our country, with our ideas and ways, would comfortably support several families of the same class in India. This has a material bearing on the question as to the training of native ministers, and especially as to the support of these ministers by the native churches in that country. We fear that such support is seldom given there. Is this owing in part to the Anglo-Indian aspects of the case?

LVII.

ADMINISTRATIVE WORK OF MISSIONS.

THE policy of a Missionary Board must have respect, as its main idea, to the object for which it was appointed by the General Assembly. This is to assist in giving the Gospel to several hundred millions of

our fellow-men, who are sitting in darkness and the shadow of death—these vast multitudes living in different countries and climates, and speaking different languages. The practical plans of the Board, therefore, should have respect on the one hand to the greatness of the work to be done; and on the other, to the ability of our churches to engage in that work. Both should be wisely considered. The former is great beyond finite comprehension; the latter is yet in a great degree an undeveloped power. Some progress has been made in calling into action the resources of the churches; witness the number of missionaries sent forth, and also the advance in the pecuniary offerings made to the cause of missions. But much remains to be done. It is therefore wise that the executive arrangements of the Board should be so constructed, as to aid in leading our Christian people to abound more in the riches of their liberality towards the work of missions. Our main reliance for this must, of course, rest upon the ministers, sessions, and other church courts; but much service may be rendered by the publications of the press. Hence, the importance of Annual Reports carefully prepared, of the monthly periodicals—newspapers for children especially, occasional circular letters and papers, articles for the weekly newspaper, etc.

We will suppose that the pecuniary means are now furnished; and the missions are to be established. One of the first things to be done is to decide on the fields of missionary labor. This may be easily done in some cases; in others, many and varied considera-

tions must be taken into view; and in all, definite and practical information must be sought concerning numerous topics. The doors open in different parts of the great field, and the reasons for entering one rather than another; the best stations to be occupied, and the means of reaching them; the houses for the families of missionaries, and also for chapels and schools; the way of remitting funds, and maintaining correspondence between the laborers abroad and their friends and the churches at home—matters like these may require more or less attention, but in any case they must be well understood. No part of the work entrusted to a Missionary Committee is more full of responsibility than that of deciding to establish a mission among a heathen people, unless it is the painful duty of sanctioning the abandonment of such a mission. These things demand patient and careful consideration by the executive officers of a missionary institution.

Next to this, and hardly less important, is the sending forth of missionary laborers; wise judgment is needed to send forth those only who are called to the missionary work by the Head of the Church. The special action of Presbytery is invoked here. Without its recommendation no ordained minister will be sent as a missionary. But there are considerations of moment, which can not well be the subject of Presbyterial review; or if they could, which might better be considered in a more informal way. As in judging of one's call to the ministry, so here the mind of an inquirer as to duty may be aided by information and

counsel obtained in various ways without the official action of Presbytery. He may properly apply to the executive officers of the Missionary Board for light on various questions; and its executive arrangements should embrace all needful information and experience to aid in the decision of these questions. By this means the Church may guard against the mistake of sending forth those whose want of constitutional strength or of sufficient health, or whose mental or moral traits would prevent their being useful as missionaries; and also the mistake of sending good men to one field of labor for which they are not suited, rather than to another where they would be very useful. It would be easy to expend hundreds and even thousands of dollars in vain on a single family, sent by mistake to a distant field of labor where health would not be enjoyed, or to a service above the mental strength or furniture of the sincere though misdirected laborer. Cases not a few have occurred in which the information and experience of the executive officers have prevented great loss and disappointment in this respect. In connection with this, the visits of secretaries to our theological seminaries to confer with candidates for missionary service may be mentioned, and also a considerable correspondence with the same class of persons, and with others concerning them—a correspondence often calling for much thought, and sometimes requiring much time and labor.

The missionaries are at length sent forth. We still restrict our remarks to the dry but yet important

matter of executive or business arrangements ; and we now consider, not the collecting, but the expending of missionary funds in the prosecution of the work. Under the head of current expenses, we refer to expenditures for outfit, voyage, inland journey, houses, salaries, the various kinds of labor,—in the pulpit or on missionary tours, in the school-room or by the printing press, the support of native helpers, the oversight of plans for the home education of the children of missionaries, and other matters. The funds needed for these various purposes are the gifts of the churches. These are widely dispersed over the country, and their gifts are often necessarily small in amount ; but in all cases the donors may reasonably require that their gifts should be expended with fidelity and to the best advantage—having respect to economy of management, a wise apportionment among different missions, safety of transmission to distant countries, and an intelligent, considerate, and kindly watch over the manner in which they are expended in each mission field. Habits of business, sound judgment, acquaintance with men, and other traits are indispensable for this kind of duty—the same qualifications which secure large salaries in business relations ; a knowledge of foreign exchange, moreover, and of many things pertaining to mercantile intercourse with remote parts of the world ; and also a particular attention to the estimates and expenditures of the missions, as these are affected by many causes in different countries. These business matters are of no ordinary importance. Some of them belong to the treasurer's office, and his

post is no sinecure, but is one of the most important in the church; but most of them are matters to which all the executive officers must give more or less attention. Each dollar of the Board's income should be traced from the donor's hand, through all its course, till it falls as good seed in the soil of some heathen land; while proper vouchers should be given for all its changes, as it is expended on the way.

The missionaries are in distant countries; communication must be kept up with them. The Mission House must have almost a post-office department in it. Arrangements must not be neglected, moreover, in a number of cases, for the transmission of articles of personal convenience and necessity. In some of the missions, especially in Africa, a considerable portion of the "supplies" required in extensive households are purchased in this country—to the extent of several thousands of dollars yearly, such as clothing, certain kinds of provision for the table, etc. In some of the Indian boarding-schools, the accounts and vouchers for this expenditure are made out, not only for the treasury of the Board, but for the U. S. Government. These things require much attention; and it is only the saving of expense, and the satisfactory fulfilment of orders and commissions that are often out of the usual line of business, which justify the executive officers in taking the supervision of such matters.

The missionaries are but men — good men, the equals of their brethren in the ministry at home, but like them liable to commit mistakes, or likely not always to agree in their views of questions of duty;

and it becomes expedient to have a directing body to whom a certain degree of general supervision of the missionary work may be confided. This supervision does not extend to ecclesiastical matters as such; these belong to our admirable system of church courts. Neither does it take any parts of the missionary work proper out of the hands of the missionaries, it being always wise to leave the work on the ground as far as practicable to their judgment and fidelity. But it relates to all questions involving the best use of the funds devoted by the churches to the missionary cause; while to guard against irresponsible power or abuse of trust, missionaries, executive officers, Board and all, are men under law amenable to the Church through its General Assembly.

We have thus briefly sketched a number of things which are included in the administration of our work of missions. In carrying forward this work there ought to be a due reference to all of these particulars. Accordingly, the executive officers employed by the Board should be sufficient in number, in character, and in qualifications, to do justice in some good degree to the important interests which are placed in their hands. It would be poor economy to restrict the number of these officers, if thereby the work to be done could not be performed in the best way. The case of the Board in this respect is like that of any large business concern; a mercantile house or a railway company would not hesitate to employ a sufficient staff of qualified agents for the thorough execution of its business.

The due consideration of the several parts of their work requires of the secretaries, that each should be completely acquainted with all that concerns the missionary fields with whose laborers he is in correspondence. This correspondence, in general, may be described as relating to subjects each having its own claims to consideration, and seldom to matters of routine. Presenting subjects sometimes new, often difficult to be rightly understood, sometimes extremely perplexing, and commonly important, this correspondence often tasks all the wisdom, knowledge, and experience that can be brought to its service; and many times will the inquiry be suggested, who is sufficient for these things?

An important part of the office work is the preparation of the Annual Report and the editing of the mission publications—work which from its nature is best performed by persons in the correspondence of the Board, rather than by outside editors.

Reverting to the idea for which this account of the division of labor in the Mission House was introduced, it will be easily perceived that a thorough acquaintance with each mission field, and with the general state of the mission, is indispensable to the proper fulfilment of a secretary's duties. He must possess very much the same intimate knowledge of the affairs of the mission, which he would need were he himself one of its members. In this way he can appreciate the views of his brethren on subjects brought before the Executive Committee; and in the various questions sent home for the action of the Committee, he

is prepared to state the case, as it may seem to require decision or modification. In this he ought to have reference to varied considerations, some of which may not be known by the missionaries, while others properly belong to the province of the Committee. He may err, by excess or by defect, in judgment or in other things, and may need the indulgence or the forgiveness of his brethren, but he ought not to err through ignorance. And yet how great is the number and the variety of subjects that concern the welfare of any Christian mission!

The Corisco mission, for example, was in trouble some years ago, through the claims of Spanish jurisdiction and Romanist intolerance. The missionaries asked counsel and direction — should they try to weather the storm at their posts, or should they seek a new field of labor? What should be done for their churches and schools? What could be done to protect the valuable property of the mission, and to defend the rights of our missionaries as American citizens? What ought to be done to arouse public attention in the country to the exorbitant pretensions that, if unresisted, would fetter rising commerce, and foster the revival of the old accursed slave trade? But if the brethren must leave their homes in Corisco, where should they go — to Yoruba, or to some place on the coast, north or south? Here was an example of questions that were laid before the Committee; and in the answers to be given, who can say how much knowledge of African matters generally, of American political law, and even of vexed questions in

Spain itself, should be possessed by a secretary? If the Queen were likely to remain long in power, purchasing the silence of the Romanist clergy for her way of life by granting their demands of political power, as against the Presbyterian missionaries in Corisco for one example, then the measures to be adopted by the Committee and the missionaries might take one direction; if her reign were soon to end, then a widely different line of policy might be advisable. And hardly is there a mission of the Church that has not at times sent up its difficult questions for the earnest study of the executive officers and the counsel or decision of the Board.

Besides a minute and thorough knowledge of the missions included in his share of the correspondence, each secretary should have at least a good general acquaintance with the condition of all the missions. Many questions referred to the Board from a particular mission have relative bearings in respect to other missions. An application for funds to erect a chapel at Shanghai, for example, or to employ a teacher of high grade at Lodiana, makes it necessary to consider the circumstances of other fields of labor; otherwise, while trying to do good in China or India, embarrassment may be created to the missionary work in Africa or Siam. A question may be submitted to the Committee from some home correspondent; it may be the request of a student in one of our theological seminaries to be appointed as a missionary to a specified field of labor, or expressing his willingness to go to any field; in either case the secretaries must

confer with each other, and give to the Board the benefit of their particular acquaintance with the missions and with the applicant. It is not to be expected that the members should possess the information in detail, or in its relation to different missions, which yet is needful to the proper consideration of a case like this — one of the most common, and one which involves the usefulness and happiness of a beloved son and daughter of the Church, and the expenditure of a considerable amount of the missionary offerings of its members.

This is but an imperfect statement of particulars, but it may serve to convey at least a general impression of the subject. And after all the care that can be taken, it is likely enough that mistakes will sometimes be made, of one kind or another; but there will remain the satisfaction of being able to believe that the best consideration of an able Committee has been given to each question of duty, with the aid of men whose time and service are specially given to the handling of such matters, and who are themselves members of the Committee, rightfully sharing in all its responsibility. Mistakes may occur, indeed, but they will be comparatively few; and the good will greatly outweigh the evil.

This statement, somewhat in detail, of the general method in which our foreign missions are superintended, will serve as a sufficient answer to any objections or doubts concerning the expense of executive management, so far at least as the method itself is approved. According to this method, the work will

be well done, if the officers are competent and faithful; and the cost, viewed with reference to the present missionary operations or to the future growth of missionary interest among our churches, is certainly moderate. It is much less than the cost of conducting most kinds of mercantile business, involving anything like the same amount and variety of particulars.

This line of administration may have some drawbacks and some dangers. It may seem to fetter the free action of the missionaries; or to place too much power in the hands of a secretary; or to invest in the Board a degree of supervision which the Church should reserve for its regular courts. In reply to the last it should be observed, that the Church has chosen to act through this Committee, which is but its own organ for certain business purposes, and in no sense the rival of any of its ecclesiastical tribunals. It may be directed, modified, or abolished by the Church at any meeting of the General Assembly. As to the two former points, we may frankly admit the risk of evils. These may occur, indeed, on any system that can be devised, in the hands of men sanctified but in part; and our best defence against them will be found in the guidance and help granted from on high, in answer to the prayers of the churches. Besides this, there are three things which tend in our body to diminish the risk of evils in the working of our missionary plans. 1. The religious training of our ministers and people of every calling, greatly tends to a union of views on all the leading subjects

involved in the missionary work, and of course diminishes the risk of disagreement between the missionaries and the executive officers, and between the missionaries themselves, — amongst whom, indeed, this risk is greatest. 2. "Public sentiment" is not less powerful amongst us than among the supporters of missionary institutions, who rely almost solely on public opinion for the prevention and redress of evils. We are advocates of the proper application of this somewhat indefinite power, to promote the successful working of all our benevolent schemes. 3. Our church courts afford an easy and well-understood means of correcting any abuse of power on the part of those entrusted with the large discretion which must be lodged somewhere, as well as a protection to them against unreasonable and fault-finding men.

The inquiry may here be made, however, whether some simpler method of conducting the affairs of the Missionary Board could not be advantageously adopted? It is a presumptive answer in the negative, that nearly all the missionary institutions that have been formed in the last half century, with a view of conducting missions to the heathen on an extended scale, have adopted substantially the same method. A central or working Committee, secretaries as may be needed, and a treasurer, with the extended use of the press, are features common to the principal missionary societies. The exceptions to this remark can be accounted for without invalidating its correctness. A body of Christian people, living in a small territory, marked by homogeneous character, and pos-

sessing fixed incomes, may construct missionary "schemes" that can be worked well and at small expense in one or two fields of labor. Another body of Christians accustomed to the government of bishops or superintendents, whose general church organization is mainly a home missionary one, may readily add to this a foreign department, at a small cost for executive service. In either case, the less costly administration would be a serious objection, if it prevented the adoption of measures commensurate with the work to which our Church is called; and in regard to the latter example, our missionary brethren and our ministers and people at home would not consent to place such unrestricted power in the hands of a few men, no matter what might be their excellence. In our view, this method of proceeding would restrict the healthy development of the missionary work abroad, and would impair its true spirit at home; so that even if its cost for executive management were low, we should consider it a high-priced economy. Different denominations of Christians, indeed, may very well adopt different plans of missionary procedure; but the general argument from experience, we can not but think, remains in full force.

A proper consideration of the nature and circumstances of the missionary work, we apprehend, will also furnish a negative answer to this inquiry, as will further appear in the sequel, in some particulars. In this place, we merely direct attention to the fact that this work includes several departments of labor, involving large pecuniary expenditures, in several

distant countries. Were the missionary policy of our Church so conducted as simply to provide a support for the missionaries and nothing less or more, no doubt the executive arrangements might be placed on a reduced scale. This would prove a narrow if not a suicidal method, forbidden both by the experience of the Church and by the leadings of Providence in our day.

The plan of conducting missions by Presbyteries in this country has been spoken of, and it undoubtedly possesses certain advantages; but it lacks the condition of being equally available by all our Christian people. Some Presbyteries could take no part in the work. Or, if presbyterial co-operation were so arranged as to enlist both the strong and the weak, it is difficult to see what would thereby be gained over and above the substantial advantages of the plan now in use. We have this co-operation already, under the direction of the General Assembly.

There is yet another plan of proceeding, that promises simplicity and diminished cost of management, which was for a time adopted by one of our American missionary institutions. According to this, the Committee was instructed to make remittances of money to the different missions in gross sums, and not in detail or with reference to particular matters in the work of the missions. The practical result of this measure was, to entrust the Committee with no responsibility for the expenditure of the funds, except that of apportioning them among the missions; in other words, a certain sum of money was to be sent

to each mission, to be expended at its discretion. On its face, this plan looked simple and comprehensive. It relieved the Committee from the consideration of many details, and diminished the risk of differing judgments between the Committee and the mission. It proposed greatly to reduce the work to be done in the "Mission House," and thereby to lessen the cost of executive agency. But the main argument in its favor was the assumption, that if men are worthy of being sent forth as missionaries, they may well be trusted with the unchecked disposal of all needed missionary funds. All this looked fair and good.

The history of this modification of the relations between the Committee and the missionaries, in the denomination that adopted it, did not, it must be acknowledged, speak encouragingly of its success in future practice. Difficulties occurred, some years ago, between some of the missions and the Committee, as a sequel to serious differences of opinion among the missionaries themselves. Protracted correspondence between the two parties; a deputation to the distant missionary field, consisting of one of the secretaries and a prominent pastor; discussions in the annual meetings of the society; letters in the newspapers and newspaper editorials; a convention of leading clergymen and laymen held for several days—all seemed unhappily to end in no measures of peace; and finally the short and comprehensive resolution was adopted which embodied this new arrangement. It was the fruit, therefore, of discord among brethren. It was soon complained of by leading men at home and by

missionaries abroad. Some of the latter felt aggrieved under the old policy by what they called the Prelatic character of the Committee; it was a despotism which Independent ministers ought not to submit to. Under the new rule the same brethren were aggrieved by the Presbyterian aspect of the new measure; Independent ministers ought to be independent, and not be required to shape their action by the determination of a mission, which, they contended, is virtually a Presbytery. We suspect the real difficulty lay very much in Independency—both as a form of church government, and as a phase of our fallen humanity. But however true or erroneous this surmise may be, we have other grounds of misgiving concerning this method; these we may briefly suggest.

1. It transferred the responsibility of the best expenditure of missionary funds from the Committee and the mission to the mission alone, thus removing it too far from the hands of the donors, and losing one of the securities for its best outlay. The donors are entitled to have the best guaranties which the case admits of, that their contributions will be expended with fidelity and efficiency. On the plans of our Board and similar institutions, there is a double security that this result will be gained. The missions first prepare carefully considered estimates of what they deem necessary or useful expenditures in the ensuing year, specifying all the usual departments of their work in some detail. These estimates are carefully reviewed by the Board, whose members are from the nature of their trust predisposed to concur with the brethren on

the ground, but who act under a more immediate responsibility to the churches at home, and with a much more complete understanding of the wants of the whole missionary field, and also with a better knowledge of the amount of funds likely to be available for the work. The old method embraces, therefore, both the particular information of the missionaries and the general sanction of the Committee—a two-fold judgment which may well receive the confidence of the churches. 2. The modified policy placed the responsibility of the best expenditure of missionary funds in the hands of men who are not always prepared to meet it. A mission sometimes consists of but one or two members; sometimes its members may not possess experience, talent, or taste for the charge of pecuniary affairs; sometimes they have been long absent from their native country, and can not well appreciate the views of the donors or the churches at home. In most, if not in all missions, moreover, the missionaries will at times differ among themselves as to the relative importance of different kinds of work; one regards oral preaching as the only thing; another advocates the instruction of the youth in Christian schools; a third has some other favorite views of his work. Who shall decide among these differing brethren? 3. This plan would often leave the minority in a mission without redress, in the event of their brethren adopting measures which they do not approve; and thus it would become oppressive.

This modified plan did not last long. Afterwards a method was devised that was adapted to the inde-

pendency of each missionary, but which need not be here described. For our Church and its missions we may rest contented with plans which on the whole have worked well.

LVIII.

ESTIMATES—LOCAL FUNDS.

As to the Board's endorsement of objects, we can not but think that its rule is a reasonable one, and one which should be welcomed by the supporters of our missions. We quote two paragraphs from its *Manual:*

"5. The mission should prepare at the end of each year a careful estimate of the probable necessary expenses of its work for the year ensuing, specifying the different objects in detail, to be forwarded to the Board the first week in January. When there is more than one station in a mission, each station should prepare its estimates, to be submitted for examination and approval by the mission at its annual meeting; and the general estimates of the mission should be based on and include these station estimates. It is the desire of the Board that the estimates should be so complete as to preclude special applications to churches, Sabbath-schools, or other associations, for objects not specified in them. No missionary should apply to the Board for funds for mission work, without first conferring with the mission. When these

mission estimates have been approved by the Board, they govern the expenditure of the year, and must not be exceeded. If special cases arise, calling for new expenditure, they should be made matters of correspondence with the Board, excepting when funds to meet them are provided from other sources than the treasury of the Board, such as donations of Christian friends at the station, or from other sources referred to in the next paragraph.

"6. The object of missionary life must ever be held sacred, that of preaching Christ and him crucified, but if, without turning aside from this object, missionaries should be led by providential circumstances, with the consent of their brethren in the mission, and the approval of the Board, to engage in work that brings to them pecuniary remuneration, the moneys so received should be turned over to the treasury of the mission, to be used as local funds under its direction, and to be reported to the Board; in such cases the missionaries will continue to draw their usual salaries from the Board."

Here it may be noted—1. That these estimates begin with the brethren in the field. 2. That their common or united judgment is sought as to all parts of their work. 3. That ample margin is given for new objects. 4. That the approval of the Board is needful. 5. That local gifts or income in the mission is left to the disposal of its members. These things seem to combine free action abroad with general supervision at home, in a way not objectionable or injurious, and such as may well receive the confidence

of our churches. Exception is indeed sometimes taken to the second of these provisos; personal attachment sometimes leads donors to wish their gifts to be expended by a particular missionary, and on the other hand, missionaries sometimes, though but rarely, wish to have funds placed at their personal disposal. In actual practice, this result is sometimes secured; but we think our readers generally, as we believe the missionaries also in most cases, approve the rule as it stands. It certainly appears to afford a good and sufficient reason of the judicious use of sacred funds.

Exception has also been taken to the fourth point —the approval of the Board, as if it were adverse to liberty of action. We may suggest—1. That in practice this rule has seldom been complained of. With missions in so many different countries everybody sees that some directing organization is needful. If mistakes or evils of any kind occur, they may usually be ascribed to the imperfection of the agents, rather than of the rule itself. But 2, if serious evils should occur, and such as are not remediable by kind Christian conference, then our Church system provides an authoritative, easily understood, readily applicable way of correcting them.

LIX.

SUPERVISION OF FOREIGN MISSIONS.

In considering the relations of missionaries and mission churches to each other and to the mother

Church as these relations affect the question of supervision, we look at the subject from the ground occupied by the Presbyterian Church. Other churches have their respective methods of supervising the work of missions, methods formed or modified by doctrinal or ecclesiastical views; with these we have no controversy. Christian union is nowhere more important than on missionary ground, and it is nowhere more practically exemplified; while yet denominational preferences are manifested there, as they must be everywhere else so long as men are not agreed in their views of doctrine or church order. It is not possible to give the Gospel in the abstract to the heathen; men can no more disregard questions of church order and of doctrine in China than in America; they present themselves in the most practical forms. Christian union is not to be promoted by throwing down denominational lines, but in the good old way of spreading the truth as it is revealed—doing this more and more in the loving spirit of the great Teacher, and then when men are agreed they will walk together.

In the meantime our missionary work must, from the nature of the case, conform to the views of truth and church order which are held by those who engage in it. Missions are but the outgrowth of Christian piety in the churches at home, streams from fountains in distant countries, and the distance to which they flow will not make them rise higher than their source. It will be found unwise for missionaries to adopt measures that are much in advance of the home po-

sition of their churches as to union with other churches. . . . . We are indeed warmly in favor of the union of all Christians, and especially of all Presbyterians, but we see clearly that it must be union founded on agreement in the truth—in the doctrines of grace, and agreement also, though not so completely, in respect to the order of the Church.

The work of missions needs supervision of some kind. It is, indeed, a work divinely simple in its objects and resting on the principle of faith; but it is vast in its extent, and it is carried on in different countries, and among people of various languages; it relates to preaching, teaching, translating the Scriptures, organizing churches, transforming the moral elements of society; it involves a considerable expenditure of money, which is given by numerous and widely separated donors, each of whom is entitled to be well assured that his gift is expended to the best advantage of the great cause; it includes many details, and often it must be fulfilled in new and perplexing circumstances. The missionaries are at first usually young men, necessarily possessing but little experience, needing counsel; and they are mostly men of such excellence that they welcome, within proper limits, the assistance and direction of their brethren. It is never the best and ablest missionaries, so far as our observation goes, who say, "Send out the best men, supply them with all the funds they need, and then let them do all the good they can." It is not any missionary of judgment and experience, who could make the remark, that "your Boards at home

should be content to consider themselves a committee to raise and send on the funds." It is not necessary to dwell longer, however, on the importance of the supervision of missions. It should be properly regulated, and by no means irresponsible; it should be intelligent, wise, considerate, and eminently forbearing; but that it should not be real and sufficient, we see no more reason for believing in the work of missions than in the work of the ministry at home. Indeed, our Church system is pervaded with this salutary influence in all its parts. Sessions watch over the members of the Church, and these over each other in a brotherly spirit; Presbyteries watch over churches and all persons under their care, and so of all our church courts. Congregations watch over their pastors, informally, but really—with sympathy, kindness, and prayer, it ever should be. Our professors, secretaries, and committees are all men under law, and not independent; and we see not why missionaries should be considered an excepted class, and, so far as we are informed, there are few missionaries who would covet an independent position.

How, then, shall this supervision be conducted? In a full reply to this inquiry, the home and the foreign aspects of the subject might be separately discussed, but we need not pay much attention to this division; the principles involved are of common value in the home or executive administration of the work, and in the performance of the work on missionary ground, as will be apparent further on. Our reply to the question is, that so far as the supervision of the

work of missions is official, it should be made through our Presbyteries, Synods, Assemblies, and through such committee of missions as the General Assembly may appoint. To the former part of this answer no Presbyterian will object. In practice, the missions of our body are conformed to our theory; both missionaries and churches are connected with the Church at home, amenable to its authority, and fully enjoying the benefits of its supervision. Where there are ministers enough in the mission they should be organized as a Presbytery, and it is an object of desire to have Presbyteries formed in every missionary field as soon as the number of ministers will permit. We need not dwell on the subject of presbyterial superintendence, the same substantially in all parts of the world, and familiar to our readers. So far as the work of missions is concerned, it includes whatever is necessary in the ecclesiastical relations of missionaries and their churches, both to each other and to the Church supporting the mission.

While this supervision of Presbytery is not repudiated by any of our brethren, it is injured by two opinions; indeed these virtually set aside the superintendence of our Presbyterian system in the mission field. One of these opinions maintains that the missionaries should not become members of Presbyteries of which native ministers are members, but should retain their connection with Presbyteries at home; the other maintains that the native churches should be independent of our churches. According to one of these opinions, the Church at home could exercise no ec-

clesiastical supervision whatever over the native converts of her missionaries; and according to the other, the missionaries would be virtually irresponsible, for no Presbytery in this country could exercise more than a nominal supervision over brethren living on the other side of the world. The situation of the native churches in this matter is in some respects peculiar. Too far distant to send commissioners to the General Assembly, speaking a different language, mostly in very straitened pecuniary circumstances, it is obvious that these native brethren can not enjoy the full benefit of our presbyterial system; nobody claims this on their behalf. But this should not preclude their enjoying such advantages as may be within their reach—the sympathy, care, and appellate jurisdiction of our Synods and Assemblies, so far as the nature of the case permits. Practical matters of great moment may be brought before the higher church courts from the missionary Presbyteries without personal representation, and from individual members also in many instances, just as in similar cases at home. Even if the Presbytery abroad were related to the General Assembly in all respects as are the Presbyteries at home, it is not to be conceded that a native appellant or memorialist would not receive justice at the hands of the distant court of his brethren. . . . . The relation between the native churches and their far distant mother Church, moreover, is only temporary and transitional. While they are children, let them enjoy whatever benefits they may be able to derive from their friends in another land; it will be the prayer of

all that they may soon be able to dispense with aid from abroad. Happy for them and for us, the hour when they can stand alone as a native church! In the meantime, we are glad to think of the native church members and office-bearers at Corisco, at Ningpo, at Bangkok, and at other missionary stations, as Christian brethren of our communion, holding the same doctrines, worshipping God in the same order, and represented more or less completely in the same ecclesiastical system.

The other opinion would keep the missionaries in connection with the Presbyteries at home, and separate them from any ecclesiastical relations with the native churches. This view seems to us objectionable on various grounds, while we can see hardly anything to be gained by it. If, indeed, the local Presbytery were not connected with the General Assembly, it might happen that the foreign members, being outnumbered by the native members, would suffer inconvenience from being subject to brethren less educated and less qualified to judge than themselves; but this is to suppose an improbable case. It is altogether likely that the missionaries will always possess quite as much influence in Presbytery as they ought to have; indeed, the practical danger will be that of their having too much influence. They will need to guard against overshadowing their native brethren, and to be watchful to put honor upon them in Presbyterial proceedings; and if irregular measures should be adopted by them against the voice of the missionaries, a corrective influence might be

drawn from the appellate action of the Church in this country, and the missionaries could easily be shielded from serious injury.

Let us take a good example, as to both these points and others also. We see a company of missionaries landed on the island of Corisco, brought together from different Presbyteries at home. After some time they can preach in Benga, and they are called to organize churches, to train and license candidates for the ministry, to ordain ministers of the Gospel, some as evangelists, others as pastors of churches. Here is Presbyterial work to be done. Let the missionary Presbyters constitute themselves into the Presbytery of Corisco for its orderly performance, under the rules of the General Assembly which provide for such cases. The membership of this Presbytery will consist of all the ministers and an elder from each church in a certain district, agreeably to the well-known order of our standards. We would not restrict clerical membership in this body to native ministers; we would not exclude the foreign ministers, the founders of the churches, because: 1. According to our theory, these ministers are all of official parity—no matter for their diversity of gifts, or their difference of race. We repudiate the idea that the missionaries have some quasi-episcopal function as evangelists, or any official superiority over their native brethren, and that they are to stand aloof from them, and to be regarded by them as of a superior order. Presbyterians have not so learned Christ and his Church. These ministers at Corisco, as the ministers of Christ, occupy

the same grade in his house, neither higher nor lower, because some of them are Americans and others Bengas.

2. These ministers can, as members of the same Presbytery, best watch over each other's ministerial character and conduct. Obviously this is true as to the native ministers, who are as yet inexperienced, but partially educated, in need of counsel and co-operation, and whose wants in these respects can be supplied as occasion requires in the wide circle of circumstances and duties which occupy the attention of Presbytery. The deliberations and proceedings of this body will afford to them an excellent school of ministerial training, and its fraternal intercourse will prevent or remove misunderstandings between the foreign and the native ministers.

The benefits of this common Presbyterial union of the missionaries must not be considered as only one-sided. The foreign minister may derive much advantage from membership in the local Presbytery, especially as compared with membership in a Presbytery in a distant country. He may learn much from being thus brought into close official contact with his native brethren; he may be shielded sometimes from reproach; excited to greater fidelity, and comforted by brotherly sympathy; he may be aided in overcoming the peculiar temptations which assail him. An example may be cited here, without impropriety. An ordained missionary, not at Corisco, but in another part of Africa, was permitted to fall before temptation. He was connected with an interior Presbytery in the

southern part of our country, and after long delay, owing to the difficulty of action by a Presbytery so far distant, he was eventually suspended from the ministry. Probably this minister might have been kept from falling, if he had been surrounded by the kindly restraints and benefits of a Presbytery on the ground. It is pleasant to add, that the suspension was subsequently removed by a Presbytery formed in that country.

3. In this manner the best supervision of the native churches can be secured. It would be difficult to say whether the foreign or the native element could be eliminated from Presbytery in respect to this supervision with least injury to the churches. The questions of casuistry, the cases of discipline, the measures for the spread of the Gospel, all need the united action of both. Each may be helpful to the other, not only in private unofficial intercourse, but in Presbyterial proceedings. We do not believe, however, that the foreign ministers should long act as pastors of the native churches. At first they must do so from necessity, but the continuance of this relation is not to be desired. In too many respects do the foreign ministers differ from their native brethren —in previous training, in social habits and usages, in all domestic associations; besides, they have other and wider-spreading work, which precludes their being long restricted to the care of a native church. On the other hand, the native minister is well qualified to be the under-shepherd of the flock; and only with such a pastor can any native church learn the

duty of supporting the ministry of the Gospel. Yet in many things the native pastor will long need the counsel and assistance of his foreign brethren, and it may be their protection also, as members of the same Presbytery. In all these matters the aim of the missionaries should be so to mould and direct the native Christian community, clerical and lay, as to dispense with foreign dependence and assistance at the earliest possible period.

It is not an objection to the foregoing outline, to say that these missionary Presbyteries are and will be mainly American in their membership. At first, of course, they are; but they will not so continue if God be still with his servants in their work. How soon these temporary relations between the churches in Africa, India, China, and elsewhere, and our General Assembly will be dissolved, by their advance in growth and strength, we do not venture to predict. In some cases it will be at an earlier day than in others. If the intercommunication of nations continues to increase in speed and facility, the difficulties of the present relations between the missionary churches and their mother Church will diminish; but nevertheless both parties should pray for the day of their happy separation. In the meantime, while our Church will still be the Church in the United States of America, its representation may include her sons and their spiritual offspring in other countries, as the civil government of the country extends its protection over our citizens and their children in foreign lands. . . . .

We shall not enter at any length on the second official way of exercising missionary supervision, through such Committee or Board of Missions as the General Assembly may appoint. This kind of supervision is regarded with jealousy by some. We may readily concede that an irresponsible Committee, or one amenable only to public opinion, might wield its superintendence injuriously, while those who suffered thereby would have little hope of redress; and we also concede that any Committee may make mistakes, even though it be composed of men who are under law, and who are governed by the best motives. But on the theory of our Church these Committees do not supersede in any way our regular church courts, nor in the least degree interfere with their proper action; in fact, these Committees or Boards are but business organizations, created by the General Assembly, subject to its modification, and liable to be dissolved at its pleasure. All their proceedings, moreover, pass annually under the review of the Assembly; and it is easy for any missionary, or even for any member amongst the hundreds of thousands of our communicants, to obtain in an orderly way, usually through his Presbytery, an examination of alleged grievances or misuse of power. Let application be made in a Christian spirit to those who are intrusted with the oversight of the work of missions —first, to the executive officers; next, if need be, to the Board. If further examination is needed, then let application be made to the General Assembly, through the usual forms. It speaks well for the

Board and its Executive Committee and officers, and for the missionaries; or rather it speaks well for the correctness of our missionary system, that in the period of more than thirty years since the work of foreign missions was entered upon in its present methods by the Synod of Pittsburg, no complaint has been laid before the General Assembly touching the administration of the missionary interests of our Church.

Let it be remembered that the Board, as appointed by the General Assembly, is not an ecclesiastical body, but a kind of permanent or standing committee of that body, "to which, for the time being, shall be entrusted, with such directions and instructions as may from time to time be given by the General Assembly, the superintendence of the foreign missionary operations of the Presbyterian Church." This Board or Committee might be dispensed with, and its functions performed by the General Assembly itself, if requisite attention could be given by that body to many matters of business which are involved in the missionary work. Or a Presbytery, two or more Presbyteries, a Synod, or several Synods, might engage directly in this work; but they would soon find great inconvenience in attending to its business matters, and to the superintendence of missionary affairs in the field of labor. These would be found indeed so onerous as to prove a fatal hinderance in most cases to the prosecution of the work by such bodies, in their formal action as church courts. The Board becomes a convenient and useful part of our

agency. This Board might be appointed or constituted in different methods. The simpler these are, the better; and the more closely the Board and its executive officers are connected with and dependent on the General Assembly, undoubtedly the better it will prove for all parties, and all the interests of the cause of missions.

We take the Board as it stands, charged with "the superintendence of the foreign missionary operations" of our Church. These include the choice of missionary fields, the appointment of missionaries, making provision for their support and that of their work, the general oversight of their proceedings, as well as of many matters of detail connected with the welfare of families so far separated from their friends and country. A more singularly miscellaneous class of duties and interests can be found in no part of our commercial metropolis than is found to centre at the Mission House, and many of these interests are of the highest importance. Beside the various matters abroad which require supervision, the home department of the work must receive due attention; this includes the care of missionary funds, the preparation of annual reports, the publication of missionary intelligence, a remarkably varied correspondence, etc. The least inspection of this list will suggest questions concerning details, which we must pass by with the remark that these administrative affairs are so performed and made matters of record, as to admit of being readily understood. The accountability of those engaged in these things is complete.

Looking now on the duties entrusted to the Board with particular reference to the supervision of the missions, we note, 1. It is not ecclesiastical; it does not take into its purview any ecclesiastical questions whatever. 2. It follows mainly the line of pecuniary outlay. Is it proposed to send out a new missionary, to establish a new mission, to occupy a new station, to erect a dwelling-house, to open a school? All of these are things calling for the expenditure of the missionary funds of the Church, and in all of them the Committee not only may with propriety, but must of necessity, if it would be faithful in its "superintendence," be satisfied as to the expediency of such expenditure. Were there but one mission, or but a single missionary, the funds of the Church might be devoted to the work in progress with less need of minute supervision. It would then be practicable to transmit funds without much scrutiny of the way in which they would be expended — though even then inquiry, deliberation, and judgment on the part of the home executive officers could do no harm; but the case is different when several missions and numerous missionaries are supported by the Church. The apportionment of the missionary funds becomes then a question of relative importance, and one that, from the nature of the case, must be decided by the Central Committee, after viewing the whole field of labor. The appointment of missionaries to different missions must be made also from this same central point of view. As to their posts of labor, however, the missionaries are always consulted.

and usually the reasons which lead the Committee to propose to them the occupancy of a particular field, will be found to be such as will satisfy their judgment; besides, none are appointed to any mission without their consent. All this has much to do with the future supervision of their work, as from the beginning the relations between the missionaries and the executive officers are those which should exist between Christian brethren who are engaged in a common enterprise.

The distribution of funds among different missions, and to each mission separately, is also conducted on the basis of a common interest, though here a somewhat different responsibility attaches to the laborers in the missionary rooms and those in the fields abroad. In usual practice, the subject is found to be arranged without friction. The missionaries make estimates of the expenditures of the coming year, giving details specifying their own support, that of their native assistants, and the expenses of the various departments of the work. These estimates from all the missions are considered by the home committee, acting with such particular knowledge of most, if not all, the matters concerned, as enables them to form an independent judgment of their expediency; in this way a wise conclusion is reached as to the amount of funds that should be transmitted to each mission, or rather the amount that can be sent in view of the probable income of the Board. Two things are obvious here, 1. That there must be a central or home committee to take the executive

charge of these matters; and 2. That this committee and its officers stand in a twofold relation—on one side, to the churches at home; on the other, to the missionaries abroad.

It will readily be seen that in the oversight of matters of such moment, and particularly of a somewhat large pecuniary outlay, in so many different countries and ways, there is need on the part of the home agents of a wise discretion; of firmness also, coupled with self-distrust and a reliance on the guidance of Divine grace. But inasmuch as all engaged in the missionary work, at home and abroad, are men professedly actuated by the mind and spirit of Christ, as they hold the same views of doctrine and church order, as they have had very much the same religious and social training, they will probably adopt the same views of missionary procedure; and thus the supervision of the work of missions will usually be a matter of quiet and pleasant duty, involving no unreasonable exactions on the one side, and complied with on the other in that spirit of good regard for order which characterizes our body. And on both sides, it is of course well understood that the General Assembly is a common appellate and controlling body —the true Board of Missions in our Church, whose decisions of all questions are open, conformed to well-known rules, and as likely to be fair and correct as could be expected in view of the imperfection of all things in this world. This statement of the subject will tend to show that the relations of the missionaries and the mission churches to the Church at

home, will in most cases be such as will prove acceptable to all parties. Excepted cases will occur, and such have occurred, and as extreme cases test the principles involved in ordinary routine, let us glance for a moment at one referred to above. It was a case of scandal. There was no Presbytery on the ground to deal with it; for various reasons the action of the Presbytery at home could not be had without much delay. The facts were placed before the home committee on testimony that could not be reasonably doubted; but this committee, not being an ecclesiastical body, could take no steps of judicial process. It could, however, protect the interests of the cause and the missionary funds of the Church, by dissolving the relation of the offending missionary to the Board; and this was done, while the facts of the case were transmitted to his Presbytery. It was a grave proceeding on the part of the committee, one not taken without full consideration, and one for which it stood prepared to answer, if necessary, at the highest tribunal of the Church. The subsequent action of the Presbytery fully sustained that of the committee; but if it had not, then the case would have necessarily been transferred to the decision of the General Assembly. All this proves clearly that the ecclesiastical, and the business or executive, supervision of the missions are, 1. Distinct from each other; 2. Substantial and real; 3. Harmonious; or if not in the first instance in agreement, then 4. In the end all can be ordered aright by our highest church authority.

We have said nothing of the other methods of keeping the missions under proper supervision, and of regulating the whole missionary work, methods of which some profess to make exclusive use—such as the appointment of men as missionaries who are of the right stamp, trusting to the piety of the Church, depending on public opinion, relying on the grace of God. Assuredly, we do not undervalue nor disparage any of these things, when we put honor on the ecclesiastical and executive arrangements of our body. It is our happiness to enjoy all that the most "voluntary" of our Christian brethren could claim in these respects, and in addition thereto we have the settled and wise order of our Church. But we hesitate not to avow that our chief trust for harmony and efficiency, in all our missionary methods and labors, in the intercourse of missionaries with each other and with the executive committee, and in the care of the churches, is found in the fulfilment of our Lord's gracious promise, "Lo, I am with you alway"—a promise given expressly to encourage the missionary work of his people. It is the mind of Christ in his servants, that lowly mind so wonderful in the Lord of glory, that disposition not to please himself, that humility and love which led him to wash his disciples' feet, that devotedness which made him account it as his meat and his drink to do the will of his heavenly Father; it is these gracious dispositions, and especially the fulfilment of our Lord's last promise to his disciples, that will best guard both the missionaries

and their brethren at home against occasions of offence, just as it is divine aid and power that will give sure success to this work of their hands.

LX.

MISSIONARY SUPERINTENDENTS.

SEVERAL years ago an intimate friend of a missionary of the Board applied to one of its executive officers, requesting that the missionary should be appointed superintendent of the mission with which he was connected. This application was sincerely made, though probably without the knowledge of the missionary, and it was respectfully declined.

In the theory of the Presbyterian Church, one minister can not be entrusted with the official or semi-official oversight of other ministers, nor with any control over the churches. This superintendence belongs to the Presbytery. In other denominations different theories are held. The Episcopal Church has its bishops. The Methodist Church has, in some cases, its superintendents, with functions superadded to those of its presiding elders, and its travelling bishops—at least in the American Methodist Church—of late years visit its missions. The Independent churches in theory, we believe, have their church relations separate from the missions and from the native churches, but their missionaries are expected to exercise

quasi-episcopal supervision over the latter—perhaps informal, but we suppose real. To some extent these diversities are increased by considerations of race. One of the best English Episcopal Missionary Societies seems to favor, at least in India, native dioceses and bishops separate from those of purely English connection; two dioceses and two bishops might thus occupy the same geographical district. Even among Presbyterians of our country there is in some cases a disposition to separate the American ministers from the native church organization, mainly, we suppose, for reasons of race, including of course its usual concomitants, difference of language, of social usages, etc. Here at home some would organize separate Presbyteries for the white and the colored churches. These cases look as if some of our brethren are afraid to face the practical results of our own church principles.

The study of church order, viewed in its relations to foreign evangelization, is one of much interest; but we do not enter on it here. It will be found, as we suppose, that some forms of Church organization are better than others for the spread of the Gospel in unevangelized countries; but we are glad to believe that the blessing of God is given to all the efforts of his people, of whatever name, in making the Gospel known amongst men. This full sympathy with our Christian brethren of other churches does not lead us, however, as the same good feeling would not lead them, to undervalue the points of diversity. And so we return to the subject of this paper for some brief remarks.

It is not needful here to defend the principle of presbyterial supervision of ministers and churches, as distinguished from the supervision of individuals, by whatever plausible name the latter may be called. It ought to be enough to say that the latter is radically unpresbyterian. But it may be well to show in a few words how the two methods may work in actual life. It may be conceded at once that "the one-man power" has certain advantages in the promptness or celerity of its movement, and usually its advocates make a great deal of the progress thereby achieved. It may also be conceded that an individual bishop or semi-bishop, of attractive personal qualities, may gain influence, and so accomplish results at first which the larger body of good men in Presbytery might not so readily secure. Yet haste is not always speed. It is often marked by mistakes and blunders. First impressions, moreover, proverbially need revision. Besides, the work of one man is likely to be transient, like his own life. And it may be limited for want of the right men to carry it forward; such men, willing to be superintended by an individual, may be hard to find. Thus far the case of an attractive, magnetic superintendent has been presupposed. But the superintendent may be a man of little judgment, however great his zeal; or of poor insight as to men, however "popular" his gifts; or of large self-confidence and of no disinterested aims, however untiring his industry. The history of matters recently in great difficulty under an English bishop in India is monitory. All the energy and enterprise of the superintendent

may therefore be subject to considerable abatement, and may often do more harm than good.

Even when such drawbacks do not mark the superintendent's course, and when only modest men of real merit are employed in this non-scriptural office, their work is not only open to the objection of its not being in the line of our church order, narrow, and liable to be attended with friction, while in many respects irresponsible, but it is mainly a work individual in its movement, and one that lacks the power and permanence of such associated labor as is secured by the fellowship of co-presbyters. These should be associated in Presbyteries composed of not too many members. Oversized Presbyteries are apt to lose their power, and are usually governed by a few men, whose action too readily takes on the type of personal superintendency.

Give us the apparently slow work of a moderate-sized Presbytery; if indeed slower for a time, yet deeper and more stable, one that unites all forces, moves with divinely organized direction and energy, makes few mistakes, remains a permanent power, and full of blessing to ministers and churches. In our foreign work especially it is of great moment that all its ministerial agencies should be in harmony with our church principles, and with the uniform practice of former years.

LXI.

TRAINING AND DISTRIBUTION OF MISSIONARIES.

THE idea of giving the Gospel to the heathen is from Heaven, inspired in the hearts of men by Divine grace. In its development, like most things that endure, this idea takes the form of growth; it is not like a house built, or a machine made, but a seed planted, which springs up and grows. As a growth, its progress will be varied and subject to modifying causes; so a plant is affected by soil, climate, and culture. The growth of the idea of missions differs in each denomination of Christians, but all Protestant churches agree in their view of the object of the missionary enterprise. Their differing means of promoting this object depend on their doctrinal belief, and their opinions concerning church government and order, perhaps also on their national customs, yet this diversity is not such as to discredit the divine origin of their work, nor to take aught from the idea of growth, each after its kind. Passing all but the Presbyterian type of this idea, we recognize this as developed in beautiful accord with the general church system bearing this venerable name; and in this system no feature is more distinctive than that which relates to the training of the Gospel ministry, nor anything more important than what concerns the efficiency of this ministry in actual service. In both we make most of the Divine element, be it that of the Holy Spirit in his personal work

of grace in the souls of men, or that of inspired truth as set forth in Holy Scripture, or that of providential ordering which directs all things. But coupled with reverence for God in the whole provision of the ministry, we also recognize the duty of the Church, within certain limits, to see that her ministers are well prepared for their work, and well employed in it. The Church acts on this view in her educational and presbyterial systems, and in her supervision of her ministers. In all that relates to this subject at home, matters are, in a good degree, settled in the judgment of the Church. As to its work abroad, which is of but recent date, and which is performed under such widely varying conditions, it is not surprising that somewhat differing opinions should obtain. Without attempting to describe these varying judgments, or to discuss many of them, we give a few pages to the subject of the training and the distribution of missionaries.

Rightly or wrongly, most of the Protestant churches rely on volunteers for missionaries, and this fact must be kept in view as preliminary to the consideration of their proper training, if not also of their best distribution. Even in the few instances in which training-schools for missionaries have been instituted, the young men thus educated are only such as have offered themselves for the work. Certain advantages are no doubt secured on this volunteer system, with some drawbacks also, and with the loss of important qualifications that would be obtained on the plan of having missionaries called directly by the Church to

engage in this service. The day will come, perhaps, when this plan can be adopted; in the meantime, we take the case as it stands, and leave in abeyance the whole question of a call to missionary life. On any theory of this call, excepting one, some degree of training for future labor would be considered useful. If missionaries ought to be those only who need no other qualification than the consciousness of an inward call of the Holy Spirit to serve Christ among the heathen, the training of the schools and the experience of years may be dispensed with. We find no warrant for this opinion in the Scriptures, and little countenance to it in practice; it is only too easy for some men to mistake their own impulses, and to misjudge the circumstances of their lives, so as to fancy that they should go out as missionaries. As an example, one out of several, we knew a man who was over forty years of age, having a wife and six children, with no education beyond the simplest rudiments, without clear religious views, but possessing energy in more than ordinary degree, who left his home in the interior and came with his family to one of our seaport cities, under the sincere conviction that it was his duty to go, without delay, as a missionary to China. His application to be sent out having been declined by more than one missionary society, he then engaged in some kind of work to earn a support for himself and family, and died after a few years,—his completed course showing that he was not called to be a foreign missionary by the unerring Spirit. While such mistakes may be made, we so highly rev-

erence the sovereign and gracious work of the Holy Spirit in the hearts of men, that we should expect to see happy results from the missionary labors of many thus taught, even though they might not be learned in the studies of the college or the theological school; yet these good men might expect, unless in extraordinary instances, to have their usefulness increased by proper training.

At the opposite extreme, we find those who make everything of training, and little of what we understand by the call of the Spirit. Missionaries are to be made as lawyers or doctors are made, they are to be educated for the work. The often-lauded school at Rome for the education of missionaries, gives us a striking example of this idea. Young men are brought from Asia, Africa, America, and the islands of the sea, to this school to be trained, and then they are sent back to their own country as Romish priests. Possessing the vernacular language as their mother tongue, and taught in the wisdom of the Romans, they are sometimes held up for our imitation. We often hear the question, why do not our Missionary Boards bring some of the converts in India or China to this country, to be educated, and then to be sent back as missionaries? The question is a fair one, and the school at Rome is in some respects its answer. Were it our object to train up a class of ritualists, missionaries whose main duties would be the performance of ceremonies, men whose knowledge of the Scriptures and whose experience of Divine grace counted for little, agents whose service was to

be regulated by their allegiance to the vicar of Rome rather than to our blessed Lord, then might we institute a school of this kind; but for such training as our missionaries need, there is a more excellent way, —as we shall see further on.

Another phase of missionary education is represented by the excellent Protestant schools at Basle and Islington, in which young men are in preparation for the foreign field through the whole course of study, usually extending over several years,—at Basle occupying six years. In these schools, a good degree of practical education is given; they have sent forth many valuable missionaries, some of whom have been men of superior scholarship. Such schools may be expedient in countries where young men of limited pecuniary means can not readily gain access to the colleges and universities; but in our country no difficulty of this kind stands in the way, and we should greatly deprecate the training of missionaries as a class separate from most ministers of the Church. They would come to be regarded as of a less honored type, and would lose the sympathy of many Christian people, while ministers at home would cease to feel the incentives to the duty of sustaining the work of missions, which grow out of their common education with their brethren in the foreign field. The result would be a diminished number of missionaries, and very likely the sending out of inferior men.

The true idea is that missionaries should be educated like other ministers, so far as college and seminary studies are concerned. Their support during

their course of studies should be provided in the same way, either by themselves and their friends, or by the aid of our Educational Boards. In all respects they ought to be men of the same character, attainments, and social position with their clerical brethren at home, equally qualified for their work, enjoying the esteem of their classmates who are pastors of the churches, and having the confidence and sympathy of the churches themselves. Their missionary work, in all its varied duties, will then be fulfilled with ability corresponding to the average efficiency of ministers at home; and a kind consideration will be given by the Church to the claims of superannuated or infirm missionaries, their widows, and children, such as could be expected only for those who stood on the same footing with similar classes in this country.

Our educational system sends forth men of varied gifts, some of them likely to be far more useful than others; we covet for missionary service men eminent in grace and also in gifts; in no instance should men of qualifications below the average be sent, while there is need of talents of the highest order. The idea that any good man will answer for the heathen can hardly be too severely reprobated. To lay the foundations of the Church in Africa or Siam requires master workmen. To become scholars of eminence in the languages of China or India is no task for men of feeble parts, and no man should be sent forth, or should continue in the missionary field, who can not in a few years become well acquainted with the vernacular language. To deal wisely with questions that

spring up calls for mature general scholarship, insight into the motives of action, perception of the consequences, near and remote, of measures presented for one's approval; while to sway the minds of men needs in every nation very much the same high order of mental and moral power. It is Divine grace, however, which chiefly qualifies men for usefulness, and we covet most in missionaries earnest love and faith, manifested in humble, patient, unceasing labors for Christ and his kingdom. And for acquiring these qualifications of usefulness, our Church arrangements as now existing furnish admirable provision.

A Chair of instruction in missions in our theological schools has been advocated. More than thirty years ago something of this kind was under the consideration of our General Assembly. The Free Church of Scotland has lately [1867] adopted this measure. Something, indeed much, may be conceded as of value in an arrangement of studies in the Theological Seminary, which would furnish lectures, information, and counsel concerning missions,—having reference to the wonderful openings for the spread of the Gospel in our day, and also to the diversified nature of modern evangelistic efforts. It were easy, however, to expect too much from a professorship of this kind. No one man could give lessons, for instance, in all the languages spoken in our missions; nor could he always impart the counsel which young men need as to particular fields of labor, departments of work, adaptation of health to climate, and similar practical matters, some of which vary every year in

their relation to different countries; we refer to such cases as often call for the best consideration of our secretaries of foreign missions. If the missionary professor were expected, moreover, to spend a part of his time among the churches, seeking to foster an interest in his great theme, he would find it difficult in our widely extended country to engage in this service without neglecting the duties of the class-room and the preparation required for these duties. We should think the German idea of Professor Extraordinary preferable in some respects, as opening the way for the services of returned missionaries in lectures on their respective fields of labor. It might be invidious to select men fitted to render the best service, but if men like Lowrie, Culbertson, and Fullerton—not to speak of any but missionaries who have finished their course,—could be employed to give several lectures, each on his own field of labor, its people, their language, religion, the work of missions among them,—spending a few weeks at each of our Theological Seminaries, the result might be happy. There may be objections even to a modified arrangement of this kind, and at any rate its practical details would require careful consideration and adjustment. The working of the Scotch plan will be watched with interest. In a small old settled country like Scotland, among a homogeneous people, in churches all completely moulded by the Westminster type of theology, a missionary professor of eminent talents and surpassing eloquence, such a man as the venerable missionary at whose instance this Chair has been founded, could

exert a happy influence on behalf of the cause of missions in all parts of the land, as well as among all the sons of the prophets. It is well that the experiment is to be made under such favorable conditions. If it is found to work well there, the churches of other countries may inquire into its adaptation to their circumstances. [It is now understood that the expectations at first indulged as to the usefulness of this Chair have not been fulfilled. It may still be of great service in other respects, 1880]. In the meantime the missionary training of our candidates for the ministry is in good hands, and rests on correct ideas. The support of the work of missions is one of the duties of all Christians. The teaching of the pulpit, expounding the word of God, is the best human agency for leading Christian people to perform this duty. To aid this teaching, our Theological Seminaries are founded. Some of their students go abroad, others remain at home, both serving the Lord; and both need instruction while attending the seminary in regard to the missionary aspect of their vocation. Each professor gives instruction concerning it in his own department. All the leading divisions of our course of theological study have direct bearings on the work of Christian missions, in its home support and its development abroad. It is a work inseparably connected with right views of Scripture Exegesis, Theological Doctrine, Church History, Government in the Church, Homiletics, etc.; and the practical spirit of missions is closely related to the life of piety in the soul, which is fostered by the devotional ser-

vices and the pastoral influence of professors, so greatly prized in our theological institutions. We may rest therefore in the conclusion, that the ordinary training of our ministers is the best training of our missionaries. Even the special provision of evangelistic instruction, if it were deemed expedient to make it, would inure almost equally to the benefit of all our ministers; indeed its bearing on the ministry at home might be one of its main recommendations. It can not be questioned that one of the greatest wants of the ministry in our time is piety of the order needed by our foreign missionaries,—of the type so nobly exemplified by all ministers of the Gospel in the first ages of the Christian Church. If a missionary professorship would aid in supplying this want, it might well be founded without delay.

Thus far we have considered the training of missionaries of our own country; the training of native missionaries in all unevangelized countries is not less essential to the prevalence of the Christian faith. The idea that missionaries must be sent forth from Christian countries in sufficient number to preach the Gospel to every creature, we apprehend, is supported neither by Apostolic precedent nor by enlightened reason; without the restoration of the gift of tongues we see not how it would be practicable. In the native churches of every people will be found men that can be set apart to the work of the ministry; and these men will possess superior advantages over foreign ministers, in their knowledge of the language, ideas, associations, usages, and way of life of their country-

men, in their living in their own climate and at small pecuniary expense; in short, in their being at home among their own people. Native ministers are now pastors of churches or evangelists in China, Burmah, India, West and South Africa, Western Asia, the islands of the seas,—men eminent in piety and in useful labors for the spread of the Gospel. In all unevangelized nations the great want is that of such men, in number equal to the work of teaching every creature, and in qualifications so far advanced as to make them capable of rightly dividing the Word of God. Our missionary policy and plans should be directed to the training of these men, or else our hopes will inevitably end in disappointment,—their training, not their support. Their support is indeed a matter of pressing moment. It may have in most cases to be provided at first from abroad, but it should be so ministered as to be readily turned over to the native Christian community at the earliest practicable moment; and in the meantime the native ministers should not be encouraged to adopt the expensive ways of European and American social life. This unfits them for intercourse with their own people, and increases the burden of the churches in the support of the ministry. Our remarks must be restricted, however, to the training of these native ministers.

The Roman Church, as we have seen, brings candidates for the priesthood from their native country to Rome for higher instruction. Besides the objections already suggested to this measure, these young men are likely to be injured by acquiring the habits of

foreigners; and this difficulty would be increased among Protestant native candidates on our views of domestic life in the ministry, according to which married men—not too early married—are as a rule to be preferred. It would be a calamity if our Hindu or Chinese brethren, brought to our theological seminaries to be trained for the ministry, should return to their own country in some respects denationalized, having learned to look with contempt on the dress, the table, and other practical matters included in the idea of every-day life among their own people. Especially would this be a calamity if such natives educated abroad should return to their own country with habits of life which involved their need of salaries that the native churches could seldom give. Thereby a sad hinderance would be created to the self-support of these churches. They would, moreover, be likely to receive injury from the excessive attentions paid to them at first, or not less from want of judicious and kindly sympathy. It is, however, simply impracticable to adopt a measure of this kind on a large scale, both for its heavy expense and its severance of family ties; and were it practicable, we should still question whether the education of these young men should be conducted at all in the English or any other foreign language. No more useful native missionaries are to be found than Karen and Chinese brethren, who are acquainted only with their mother tongue. They should be able, at least many of them, to use freely the original languages of the Holy Scriptures; but while a knowledge of English,

French, or German, may in some cases be desirable, it is difficult to be acquired, and when gained it is attended with many temptations to abandon the ministry for secular employment, as more remunerating. The peculiar circumstances of each country and people, however, should be well considered in their bearing on this topic; there may be instances in which this knowledge of a foreign language would be very useful.

The instruction of native ministers calls for no remark in this place, excepting that it should be scriptural, practical, and so far complete as to fit them for usefulness among their own people. The outline of our theological course of study will no doubt be kept in view by the instructors of our native missionaries, to be filled up as far as circumstances permit, which in many cases would be only in a very moderate degree. Suitable text-books in the vernacular should be prepared early for the use of these native candidates. So far as the place and the instructors are concerned, each of two methods has certain advantages. The native candidate for the ministry may receive instruction from his spiritual father at the station where he lives, and thus his theological training will bear some proportion to the qualifications of his teacher, the time at his command, and other circumstances; there is danger lest it be irregular and fragmentary, but it may possess a good degree of adaptation to practical usefulness. This method might be made in some cases thoroughly effective, and in no case should it be left

out of use whatever other plan may be adopted. It is, as we suppose, virtually the method pursued by the Great Teacher in the training of the Apostles. In small missions, and perhaps in the early stages of every mission, it is the only method that can be adopted. On the other general plan, all the candidates in a certain district are brought together and form a theological class, under the instruction of a missionary appointed for the purpose. A theological training somewhat systematic and complete, useful acquaintance with one's fellow-laborers, valuable incentives to a life of piety and of devoted labors for Christ, broader views of their work and their relations to the Church serve to recommend this method of teaching our native ministers. Modifications of these plans need not here be considered. To reproduce our American system of theological seminaries as a part of missionary work among the heathen can not be wise. It is too scholastic. Its tendency is to separate instructor and scholar. It lacks practical intercourse with the people. Its drift is to make the ministry a caste. It is not well suited to the early circumstances of the native church. The well-ordered system of Presbytery as a form of church government is comprehensive and flexible enough to provide for a satisfactory treatment of this vital subject; and every church court on missionary ground should give particular consideration to its claims. Whatever views are held, let some plan be intelligently adopted and firmly carried into effect, in complete distinction from the desultory, fragmentary, pointless efforts which yield so little fruit.

Closely connected with the training of missionaries is their distribution, as in an army the proper disposal of troops in the field follows their drilling in the camp, and is equally essential to victory. The distribution of our foreign missionary force has respect to the countries to be evangelized and the stations to be occupied. The countries are marked out clearly for the American Church. While the field is the world, it is not to all parts of this vast field that the Christians of all countries should equally send forth evangelists, but to such only as the hand of Providence may direct in the case of each denomination. No one will question the duty of our American churches to send the Gospel to the Indian tribes, to the Chinese emigrants in our Pacific States, to the Jews who are our fellow-citizens, as well as to all classes of unevangelized people in our country. Going into the regions beyond our boundaries, the success of our missions in some of these countries, as well as the spiritual wants of their inhabitants yet unsupplied, and the open doors still unentered, constitute a strong argument for the continued employment of American missionaries in these lands; otherwise, in some countries, there would be no Protestant ministers of the Gospel. Even from India, which has special claims on the British churches, and where there are several hundred European and American ordained missionaries, and nearly as many native ordained ministers, we would withdraw no American laborer. The past history of our evangelistic work among the Hindus, and its present prospects, justify

our Missionary Boards in maintaining the existing staff of missionaries; and well may we ask, what are these among a heathen and Mohammedan population of more than two hundred millions? If the number of our missionaries in Hindustan may not be largely increased, let our plans be shaped in the best way for the training and employment of native missionaries. Into their hands, and into the charge of our English, Scotch, and Irish brethren, the work of evangelization in India may still be mainly entrusted.

In four of the other main fields of foreign missions, the churches of our country have been summoned to enter by the wonderful events of comparatively recent years, indeed of days hardly yet ending—South America, Africa, China, and Japan. The first, Mexico included, as a part of our own continent, as opening gradually to our missionary agencies, as related to us by political and commercial ties of growing intimacy, and as burdened by the same religious bondage which many seek to impose on our countrymen, has certainly claims on our missionary zeal of peculiar and increasing force. Between Western Africa on the one side and China and Japan on the other, our country in its geographical position stands as the only Christian nation, and obviously sustains relations of peculiar interest to each. The remarkable orderings of Providence, which have connected Africa and her children with our country, and thus led to such wonderful and even terrible events in our history, have yet a rainbow aspect when viewed with reference to our giving the Gospel

to the African people. No other race has stronger claims on our missionary zeal. Turning to the East, the great hive of our race in Asia has suddenly come near to us, and has already swarmed into two or three of our States. Who that has understanding of the times, and that looks towards the four hundred millions of the Chinese, can doubt that our churches are called to engage largely in the work of evangelizing this ancient, sensible, practical people. The European and American missionaries which the latest reports enumerate in China, aided by some native ministers, make but a small force, and one that is altogether inadequate to the work to be done. Let it be considered that the call for more men in this missionary field comes with a loud voice to our American churches. No others are more favorably situated for responding to it; indeed, no others have equal access to this field of missions; no others have performed greater services preparatory to active labors, and no others have already enjoyed more signal proofs of the Divine blessing upon the work of their hands. Manifold should our missionaries be increased in the land of Sinim.

Passing to the stations to be occupied, we meet with three leading theories. One would make every foreign missionary an itinerant preacher, having some convenient place as his point of departure, or else literally living in tents all the year; and this idea is held with greater or less reference to native assistants. Most would employ these native helpers, and depend very much on their assistance, but we have known

some who seemed to feel contented when they had preached a sermon to the ignorant dwellers in a heathen village, and were then ready to shake off the dust of their feet as a testimony against them, understanding in this erroneous way one of the verses in the twenty-fourth chapter of Matthew. The usefulness of well-planned and well-sustained itinerant labors in some heathen countries can not for a moment be called in question, but that they should be prosecuted in the case of most missionaries in connection with other and stationed work, will appear as we proceed. A second and more common plan is that of occupying as many stations as possible with foreign laborers, placing one or preferably two at each. These men engage in preaching services held by the wayside, and also in churches or chapels at stated times; they take the charge of schools in many cases; they go out on missionary tours sometimes; they seek the assistance of native teachers and preachers; they are occupied with work for the press; obviously much good may be done in this way. Two or three drawbacks, however, are likely to attend it—the work grows on their hands beyond their ability to do it justice; their health gives way, and it is difficult to obtain relief or assistance, the missionaries at other stations being equally overworked; and it may be questioned whether on this plan the great element of native evangelizing agency will be developed in the fullest degree, inasmuch as the foreign laborer often can not leave his station to watch over and encourage his native brethren at such outposts as they should

occupy. A third plan contemplates the performance of the same kinds of work as the second, but differs from the latter in placing a goodly number of missionaries at a few well-selected central cities or towns. In these the several departments of missionary work can be conducted with vigor, on some easily arranged system of division of labor. In the event of illness or bereavement among the missionaries, relief could be given or provision made for continuing the work, by the temporary re-arrangement of duties. Whatever labors were undertaken would be such as the missionaries approved in joint conference, under the sanction of the Home Committee, not, however, to the restriction of any one's liberty or energy of action in his own department, but yet guarding against the unwise attempting to do everything, which in some cases of isolated action ends only in disappointment. On the other hand, all the labors of the brethren, wisely proportioned, carried forward with mutual sympathy and co-operation, would exemplify the power of united action, on which so much of efficiency and success depends. But the main advantage of this plan is that it gives enlarged scope for the employment of native laborers in active missionary service. These may be placed at neighboring towns and villages and often visited; without such frequent intercourse being maintained between them and their missionary friends, they are likely to fall off in their zeal, to give way to temptation, and to disappoint many cherished hopes of their usefulness. For the employment of an extensive and thorough system of

native missionary agency, we apprehend that the action of the missionary Presbytery must contemplate supervision from central stations; this supervision indeed is its proper work, and in all cases it should be so ordered as to prove a source of strength and encouragement to the native brethren. The ministers among them, being themselves members of the Presbytery, would incur no risk of being unfairly dealt with, and could contribute much to the influence of their foreign co-presbyters.

Our missionary plans should all bear reference to the best employment of native agency; this indeed should be one of the main ends of their policy. To save lost souls is the great object of Christian missions, so far as man is concerned, and they are to be saved chiefly by the preaching of ministers of the Gospel who are natives in each country. The temptation of most foreign missionaries, or at any rate their tendency is that of doing too much of the work of evangelization themselves, and connected with this, their being slow to transfer responsible work to the hands of native assistants. In some missions of considerable maturity there are but few native ministers, and still fewer native pastors, while there is a large body of native assistants of other grades. It is likely that most of these assistants are not well qualified to become evangelists or pastors, but our plans should be so arranged as to impart the qualifications needed, in so far as these can be taught by men, and when Divine grace has been granted to these "helpers," to launch them forth on the great

sea of native life. Let them be taught like our children to walk alone, not always leaning on the arm of their missionary friends, yet always under their kind and watchful eye. Let them be stationed in neighboring towns and cities, two or three in company. Let the growth and expansion of the mission take this form, that of spreading in all directions by the out-stationing of native laborers, rather than by occupying feebly numerous stations by foreign missionaries. Accordingly we should advise the grouping or stationing of missionaries, in fields which admit of this kind of centralized labor, at a few commanding centres of influence, all under sanction of Presbyteries. In China, one well-manned central station in a province would, in ordinary cases, be sufficient for the work of each Missionary Board. In the case of missions already established on the second general plan, no immediate or radical change of policy would be expedient; nothing must be risked that we have gained by long years of noble and patient labor; yet the desired change could still be safely though gradually made, — by selecting certain stations as the main stations, to be strongly manned by both foreign and native laborers, and then by having the other stations, as their foreign laborers are removed by sickness or other causes, occupied by the best native laborers available, to be under the supervision of the missionaries at the nearest main station. These are somewhat matters of detail—we refer to them here only as connected with general views of the subject; and if this change were made, it should rest on

general reasons, not on personal, local, or economical considerations, and certainly not on the want of missionaries, rendering a measure of this kind a matter of necessity. This want is deeply to be deplored, and it might become so serious as to be a good reason for reconstructing our missionary plans; but the subject as we here view it, is one having general and broad bearings. In some countries, and among tribes of small population, this line of action might be inexpedient, perhaps impracticable; but in the midst of people whose number is reckoned by scores and hundreds of millions, it would result in our having large, well-supported stations of foreign missionaries, surrounded by an ever-increasing number of stations occupied by native laborers, into whose hands the work of evangelizing their own people would be transferred, more and more.

Our plans may be good,—they ought to be the best,—broad, well-balanced, far-reaching, in some degree worthy of the glorious end of the Church as a missionary body. We think, on the general views here presented, the work of Christian missions would have a steady growth, sending its roots deep into the ground, spreading widely its branches, and yielding fruit unto eternal life. Yet we must not put our trust in our good methods, nor in our excellent brethren, nor in the Church itself, but only in the presence and grace of him, who has said, "Lo, I am with you alway, even unto the end of the world."

LXII.

MISSIONARY PROFESSORSHIPS.

SOME of the friends of missions have favored the appointment of a missionary professorship or lectureship, in order to secure greater interest in the cause of missions. A professorship would give its incumbent a status not to be enjoyed by a lectureship — a place in the faculty, a permanent chair, and the influence growing out of continued acquaintance. A lectureship, especially if it contemplated itinerant service, visiting all the seminaries, delivering some lectures at each, would result practically in a limited range of study and of topics. A professorship would seem to be preferable to a lectureship.

Either would have to contend with certain difficulties:

1. The limited time available. Even now it is difficult to secure time in the theological seminaries for the lectures of all the professors.

2. A few lectures, all that could be given, would not meet the requirements of the subject. The cause of foreign missions is one of many relations and wide range. It has a home side, with its various theories and its many practical duties. Its foreign department embraces matters of varying interest in every different country, and such as extend from the corner-stone to the top-stone,—preaching, education, training native ministers, translations, and all the work of the press, organization of churches and self-

support of their ministers. These are subject to modification by peculiarities of race, language, religion, etc. No lecturer for all the seminaries, no single professor even for each seminary, could easily do justice to such a vast and varied work. A lecture on Buddhism, another on Brahmanism, and another on Mohammedanism — all very well in their place — would not begin to fulfil the demands of the case.

3. If some measure of special interest were awakened by a professor or a lecturer, it would not only be of narrow range, as just shown, but it would be at the risk of great loss to the cause of missions. The regular professors would be likely to pass by missionary topics, and leave them to the missionary lecturer. The practical result would be narrow and inadequate; the many-sided views of other minds would be seldom given. As the case now stands, each professor is expected to present the evangelistic features of his chair—thus securing a wide and comprehensive treatment of the subject.

4. Experience seems to show that special lectures on missions may easily result in failure. On the other hand, see the influence exerted for this cause by Dr. A. Alexander and others, in their usual course of instruction and example.

These are but hints; the subject is referred to elsewhere in these papers; it is one which deserves thorough consideration.

LXIII.

THE CHILDREN OF MISSIONARIES.

ONE of the most difficult questions to be solved in the work of Christian missions to the heathen, is, What should be done for the children of the missionaries?

This question can arise only in the missions of Protestant churches. The Roman Catholic "missioners," like the clergy of that Church in Christian countries, are "forbidden to marry"; and a sad commentary on this unnatural and unchristian prohibition might be read at many a station in heathen lands. The Protestant Church is in no danger of imitating the example of Rome in this matter. Some advantages may, indeed, be conceded to the plan of employing only unmarried persons in the missionary work; and eminent Protestants have advocated this plan, particularly the celebrated missionary, Schwartz, whose views are given by his accomplished biographer, without material dissent.* The expense of unmarried missionaries is less; their freedom and range of movement is greater; their sacrifice of family affection, viewed with reference to the subject of this paper, has, of course, no place. On the other hand, the moral influence of the missionary, in most instances, is greatly reduced; the invaluable aid of Christian women, in their ordinary sphere, is

* See Memoirs, vol. ii., pp. 341–345.

not given; the example of a Christian family—with woman honored and children under holy nurture—is all unseen. The great law of our race is everywhere in force: "it is not good for man to be alone" is true since the fall as before, and true with deeper meaning at a missionary station than in a Christian parish. Yet would we lay down no Procrustean rule here, and if a man would probably remain unmarried as a minister at home, we should be glad to see him go unmarried as a missionary—provided he were a man of firm and holy will. Many wise observers think that ministers in this country commonly marry too soon after leaving the seminary; it may be doubted, at any rate, whether it would not be well for some of our missionaries to go single to their work, expecting after having learnt the language and acquired some experience, to return on a short visit to their friends, with permission afterwards to "lead about a sister, a wife." In some missionary fields this course might well be followed.

The question of making some provision for the children of missionaries is one having manifold relations, some of which are of great delicacy. In general, we think it wise for the State and the Church to legislate as little as possible for parents in the training and disposal of their children. We also think it wise for their friends to help them in these responsible duties, not by taking their weighty charge off their hands, but by kind sympathy, and by observing with them the leadings of Divine Providence as interpreted by the Word of God. Our purpose,

therefore, in this paper, is not to recommend any substitute for parental authority or duty, nor to advocate the transfer to other parties—whether to the Church at large, the Missionary Boards, or personal friends—of the duty which we believe God has placed primarily on parents; but rather to offer some remarks which may help to form a correct public opinion on this important subject.

The work of missions, in some of its most important features, is the common work of the Church. Most Christians could not take any active part in this work but for the agency of missionaries; on the other hand, missionaries commonly could not preach Christ among the heathen but for the pecuniary support of the churches at home. There is here a relation of mutual dependence in the fulfilment of a sacred duty. It is not different in nature from that which subsists between ministers and their congregations in this country, but its circumstances in some respects are very different. In both cases, the laborer is worthy of his hire, and "they which wait at the altar are partakers with the altar." The provision to be made for the support of these laborers may differ very widely in different parts of the great field, but in all places it should be sufficient to free their minds from worldly care, and allow them to devote their whole time and strength to the service of the Gospel. Hence this provision must have respect to their families. Their children must be supported, and should receive such a degree of education as will fit them for the duties of future life.

We ask not that every minister's or missionary's son should be sent to college and prepared for some learned profession, or every daughter placed at some expensive seminary. Some parents are unreasonable; if they were not in the sacred office, their children would not in fact enjoy the advantages which are sometimes weakly claimed for them as a right. There are many ministers, and missionaries too, whose worldly position and comfort are immeasurably greater than they would be in any other calling; just as there are others who might have been men of property and distinction among their fellows in worldly pursuits, but who yet regret not their sacrifices for Christ's sake. We plead for no mere favoritism towards the children of either pastors or missionaries; but it seems to be not unreasonable that their parents should be able to exercise a discretion as to the extent of their education, not too much fettered by a narrow income. When health, talents, and disposition concur, the means of gaining a good education would be withholden at a loss to the Church and the world. And in the case of all, the advantages of common education and Christian training should be within reach. All this, at the least, must be considered as implied in the provision to be made for the children of ministers — whether they are pastors or missionaries. This, indeed, we suppose to be the view commonly taken of this matter in our churches. The salaries of ministers are, or ought to be, large enough to cover this kind of expense. Otherwise, a pastor is at liberty to seek for a congre-

gation able or willing to give him a better support. He may, however, avail himself of means auxiliary to his salary,—such as cultivating a small farm, teaching or giving lessons in a school, etc.—in order to provide for the support and education of his family; though, in most cases, this is done at the expense of the spiritual interests of his congregation.

In the case of foreign missionaries, the theory of the Church on this point is a good one. Provision for their support is made, on a moderate but sufficient scale, varying according to the expense of living in different countries, and also according to the size and health of different families. They are not expected to engage in any occupation to increase their pecuniary support. To do so would be an implied breach of contract with the churches in whose service they have been sent forth, and would be a sufficient reason for recalling them from the mission work. It would imply on their part either such a worldly spirit, or such a want of prudence, as would unfit them for usefulness, and deprive them of the confidence and sympathy of their brethren and the churches. We are aware that some of the Independent missionaries have been sent to particular fields upon only a partial salary, and with the understanding that they were to earn the rest of their support by their own exertions; but neither in theory nor in practice can this method of proceeding be commended to general approval. Commonly it is not practicable for a foreign missionary to engage in such occupation as would add to his pecuniary means. Some, how-

ever, will lay by money out of almost any salary, and others will hardly be able to live on the most liberal salary, so that there will be practical inequalities under any system of support; while it may be expected that there will be cases among foreign missionaries, as unhappily among ministers at home, of men so keenly awake to the advantages of wealth, that their distinctive character and title may become merged in that of a printer, a physician, an interpreter, or a *chargé d'affaires*—sad change! It is not for the children of these we write these pages.

The support of missionaries is usually, in fact, made on a scale that provides for their children as well as for themselves, so long as the children remain at home. The Missionary Societies in Great Britain commonly, it is understood, assign a fixed amount, irrespective of the size of the family, and the missionary defrays all or nearly all expenses, not strictly public, out of his salary. The American Boards, we believe, mostly adopt what may be called an equitable system—assigning a salary to each married missionary, (smaller in amount to one unmarried), with a separate allowance for each child, and in addition providing a house, necessary medical expenses, and expenses for travelling on missionary tours; making in the aggregate, we presume, a smaller sum than is received by the English and Scotch missionaries in the same countries, though probably yielding as much comfort to the missionary, and better promoting his usefulness in the end. This, at any rate, is our impression, which is stated with diffidence. The reason

for referring to this point at all, is its bearing on the question under consideration. An ample, round salary may enable a missionary with a small family to meet all the expenses of his children's education; and, if he is prudent, to make some provision for the evening of life. We confess to a feeling of respect for this plan, viewed under certain aspects. It has, however, its other side; and, referring to our present topic, we think its tendency is adverse to that feeling of Christian sympathy on the part of the churches, without which scholastic arrangements will fail to meet the wants of the case. To this point we shall have occasion to revert in another place. The equitable plan, as we have termed it, makes no provision for the future, which is left by faith to Providence, but it admits of adaptation to the circumstances and events of a missionary's life, to the size of his family, etc. It is a minor recommendation of it, that it seems best to husband the funds devoted by Christians to the spread of the Gospel.

The real difficulty in the case begins, not commonly while the children are at home with their parents, but when they are sent to this country for their education. Greater expense is then ordinarily incurred, and arrangements must be made for their best training which depend for success on the co-operation of Christian friends.

Here we meet, however, with views which, if generally adopted, would supersede the necessity of any further consideration of the subject. Some regard this separation of children from their parents as a

thing altogether unjustifiable. They object to what they call this transfer of parental obligations to the hands of strangers. They express their surprise that any parents could consent to send away their young and helpless offspring from their side, to seek a new home in a distant country. They regard this measure as unnatural and unchristian. These objections are not well founded. The conduct thus censured proceeds really from a depth of affectionate feeling, which only a parent in similar circumstances can appreciate. Their deep concern as parents for the highest welfare of their children is the cause of missionaries consenting to this great sacrifice. In this respect they do no more than is done every month by merchants, officers in the army, members of the civil service, medical men, and others, in India and China; men too seldom governed by religious views, but who, from deep parental feeling, send their children to Europe for their education. The heart of a pious parent, more deeply than any other, feels the weight of some of the reasons for this separation. This measure, therefore, is neither unnatural nor unchristian; indeed, the principle involved in these separations is one which is often exemplified; separations between parents and children are perhaps too common here at home. Children are sent to distant boarding-schools, or to be trained for business in places hundreds of miles away, whence they seldom or never return; or they are given to friends for adoption. In these cases the good of the child is the ground of the separation. For the same reason our missionary

brethren consent to the education of their children in a distant country. We can see nothing wrong or unjustifiable in this.

But while the judgment may be satisfied, the heart will often bleed. In no other respect do we so deeply sympathize with our missionary brethren in their trials as in this separation from their children. We freely confess that the bare thought of it often unmans us; what then must the reality of it be? Only divine help, surely, could enable some parents to consent to such a measure. "O, Saviour, I do this for thee!"—the words of a missionary mother on the shore of Burmah, looking for the last look at her little ones on the ship that was to bear them to a distant country—"O, Saviour, I do this for thee!" have always been to us words of the deepest and tenderest meaning, the language of the true mother and the eminent saint. How does one's heart beat in sympathy with this Christian mother in her great sacrifice! Blessed be our Saviour's name! His heart tenderly felt for his servant's grief, and his grace was her help in the time of need. We cite here some extracts from the letters of this excellent Christian woman:

"Our children are but another name for self. You are right in supposing that I have many anxious thoughts about their future lot; how many and how anxious, no human being can ever know. . . . . From experience and observation, my own as well as others, I am convinced that our children can not be properly educated and fitted for the greatest usefulness in this

country; that I shall wrong my children, seriously wrong them, by suffering them to grow up, inhaling, day after day, and year after year, the fatal miasma with which the whole moral atmosphere of this country is so fearfully impregnated. On this point my judgment has long been convinced. Shall we, then, go home with our children, and see them educated under the genial influence of a Christian sky? Or shall we send them away, and commit their best interests, for time and for eternity, to stranger hands, who do not and can not feel a mother's responsibility, however much and conscientiously they may strive to perform a mother's duties?

"As a general rule, I believe a mother's duty to her children is second only to her duty to her Creator. How far missionary mothers may be exempt from this rule, it is difficult to decide. A mother who has spent eight, ten, or twelve of her best years among heathens may be expected to be well acquainted with their language, manners, customs, and habits of thought and feeling. She has proved herself their friend, and gained their confidence and affection. She is, as it were, just prepared for extensive usefulness. At this period shall she go and leave them, with none to tell them of Him who came to ransom their souls from sin and its penalty? Or, if another is raised up to fill her place, it must be years—years during which many precious immortals must go down to a dark, a fearful eternity,—ere she is prepared to labor efficiently among them.

"I see no other way than for each individual

mother prayerfully to consider the subject, and let her own conscience decide as to her duty. As to my own feelings on the subject, after long, serious, and prayerful consideration, I have come to the conclusion that it is best to send our eldest two to America in the course of another year, should a good opportunity offer. . . . . This surely forms the climax of a missionary's sacrifices. . . . . If it were not for the consciousness of doing right, of being in the path of duty, I could not, no, I could not sustain it. . . . . Pray for me; pray for those dear children who are so soon to be orphans, at an age, too, when they most need the watchful care of parental affection. This thought is at times almost too much for my aching, bursting heart to endure. Had not my Saviour, yes, and a compassionate Saviour, added these two words, 'and children,' to the list of sacrifices for his sake, I might think it more than was required." Again: "Shall we withhold our Isaac? No; may we rather strive to commit ourselves and our precious offspring in faith to his care, who has said, 'Leave thy fatherless children to me.' They are in one sense orphans. But if rendered so by what we feel to be obedience to our heavenly Father's will, will he not be to them a father and protector? Will he not more than supply the place of the most affectionate earthly parents?"—*Memoir of Mrs. Comstock.*

A missionary in China thus describes a similar trial: "*Wednesday, 4th.*—Remained on board the *Adelaide* she being detained for the want of a full crew. . . . .

I was busy with fixing up the little berth that was to be my poor boy's sleeping place. These details may seem foolish and over-minute to those whose experience of a voyage has been confined to a two or three weeks' passage across the Atlantic in a well-furnished packet; but to send off half round the world, in a transient merchant ship, all that the heart holds deárest, is a very different thing. Although on this occasion my own share in the general sorrow was the least of any, perhaps, yet it was with no common tremor of heart that I sat and watched my child sleeping the last sleep that I should watch over for many a month—for years, perhaps—perhaps forever. Early in the evening he had crept into my arms and gone to sleep there. It was getting late before I undressed him and laid him down in his berth. What prayers were offered and what tears were shed beside him, he, dear child, knew not; but they are known to the God and Father of us all, to whose holy keeping I committed him."

One of the Presbyterian missionaries in the eastern Pacific, says of his children: "They can not be brought up in these islands, at least for years. You may rest assured that we should never think of parting with our children, if we did not consider it an imperative duty. Of all our trials in this dark land, this is the greatest."

Indeed, so severe and full of suffering is this trial that we need not wonder if some missionary parents are not equal to its agony. They should have our pity rather than our censure; and we may think of

them as those to whom our Saviour's words are applicable, "All men can not receive this saying. . . . . He that is able to receive it, let him receive it."

Conceding and feeling all this, we yet consider it to be expedient for missionaries, in some countries, to send their children to their Christian friends for education, and for such future settlement in life as Providence may appoint. The reasons are: 1. The great difficulty of bringing them up in a Christian manner amongst a heathen people. 2. The impracticability of obtaining for them such an education, in some heathen countries, as ought to satisfy the mind of a Christian parent. 3. The impossibility in ordinary cases of procuring for them, in a country like India, for instance, such employment when they reach adult years, as would yield them a competent support. Each of these reasons might be largely dwelt upon. Other reasons might be stated, but they are perhaps reducible to these three, which are only too conclusive against a parent's fond wish to keep his children with him. And if those who have little sympathy with the missionary cause still object and say, that a parent ought not, without the strongest reasons, to place his family in such circumstances as these, our reply is obvious. The missionary parent has the strongest reasons for his conduct. He would be in the same class with many others—merchants, military and naval officers, civilians—if he were led to a heathen country only by secular aims, and then were influenced by mere parental feeling; but his position in a heathen land must be accounted for in a different

way, and measures which he is then constrained to adopt for his children's welfare, stand on holier ground. To make our justification of his conduct complete, we must consider the main thing in it—the Christian principle which underlies not only this, but the whole work of missions. It is the love of Christ, constraining the Church to obey his commandment and to seek to promote his glory in the salvation of lost men, that is the main-spring of the missionary enterprise. This it is which leads men to become missionaries. It is this which enables them to encounter hardships and practice self-denial. This could make them willing, and has made hundreds ready, not to count even their own lives dear unto them, but to press on in the greatest work on the earth, even until the last hour of life. And where the love of Christ is thus shed abroad in the heart by the Holy Ghost, there will undoubtedly be grace given, abundant to sustain the feeblest laborer under the heaviest trial, and glorious to reward every sacrifice. He can not fail to receive the fulfilment of the Saviour's promise to those who have left all and followed him. Mark x. 28–30.

The tearful farewells at the mission station have been spoken; the last kisses exchanged. The little travellers, under the charge of some kind protector—perhaps some brother-missionary—have made their long voyage; they have landed on their father's native shores, where everything is new and strange to them. How shall they be received? Surely with the warmest cordiality and the tenderest sympathy by every father and every mother in the Church of Christ.

What shall now be done for them? This is the practical question before us. It is not enough to feel true sympathy for them, as lambs of Christ's flock, who have been brought to us in his holy providence under such peculiar and touching circumstances. What provision should be made for their best comfort and future welfare?

Various things have been spoken of in different quarters. One of the most obvious is a school for this class of children. To this they could go at once upon their arrival, and there they could remain under kind and Christian instruction for several years. The minds of parents would be free from anxiety as to the immediate disposal of their children on reaching this country; and the difficulty would be avoided of seeking homes for them in the community at large. The Church would feel that some tangible and substantial provision had been made for those who are recognized as having claims for more than mere sympathy. This plan, moreover, has been adopted in England, and is found by experience to work well there. Let each missionary board, therefore, establish a school of this kind. All the missionaries might not avail themselves of such a school, but many would be glad to do so. The expense of it might be considerable, but would be insignificant in comparison with its object. This, we think, is a fair representation of the argument for a school; our wish is to state it in its full strength. We have even tried to convince our own mind that this measure would be a good one.

It would be no difficult matter to set a school of this kind on foot. The pecuniary means for it could no doubt be obtained. And a suitable superintendent might be found among some of the well-qualified brethren who have been compelled to return home by the failure of their health. It would be easy to place the children in this school; but one of the serious considerations connected with it is readily suggested at this point. It is not wise to begin a measure without looking to its end; the children could be easily placed in the school, but how would they get out of it? Suppose them to be entered at ten or twelve years of age, and carefully watched over and instructed until they are sixteen or eighteen, what is then to be done? They have been separated from those who, next to their parents, are their natural guardians. They have not been in the way of learning much about openings for employment in life, or of making those friendships which contribute so largely to one's future success. No instance is known in which boarding-pupils form many ties with the neighborhood around the school. Ties of youthful friendship are created mostly in the families where they are brought up, in the congregations where they worship, or in the community where they live; but missionary children in a separate school are not only far from their own homes, but remote also from the friends of their parents, and would form a little community, almost a separate caste of their own.

We make something, but not very much, of what is sometimes stated as an objection to a separate

school, that the children would bring to it their respective contributions of unhappy influences from their native lands, and would thus injure each other—one bringing a Siamese, another a Chinese, and a third a Hindu habit of evil, to form a common stock. Those who allege this forget that the earliest years of every child are spent under a mother's influence; and though we have read of an English missionary mother's distress, on discovering that her little daughter had been taught by her *ayah* to worship a hideous idol whenever she passed its temple in her morning walk, yet we believe that, in the earlier years of most children, the influence of their parents is altogether the most controlling. This accounts for what we have been most delighted to see, in the case of several children of missionaries, that the impress of their parents, especially of their mothers, was so beautifully marked, that their children would suffer by comparison with no children of our acquaintance, and were far superior in correct and delicate deportment to the children of many Christian families amongst ourselves. If, however, as to some extent might be conceded, faults and evil habits were implanted, a school of this kind would offer certain advantages for their removal.

We therefore set this matter out of view, and admitting the excellence of the school, we yet come in a few years to the termination of their connection with it. In some cases, through gifts and grace, our young friends might be encouraged to look forward to a return to their parents to join them in their

great work—the daughters earlier, the sons after the usual studies—in their case going from the school to a college, and thence to the theological seminary. Others might possess talents worthy of culture for professional life, though without piety, and they, equally with others still, who should not be advised "to go through college," would certainly find, we apprehend, great embarrassment in settling their plans for future years, from their isolation in this missionary school during so long a period. In the case of girls, this would be very serious. "How shall they *leave* the school?" we once asked a warm advocate of this plan—a most liberal friend of missionary children. "How shall they leave it?" said he, in reply; "why, just as orphan children leave the asylum." Practically, we have little doubt, it would come to this, and then the days of such a school would be numbered. Few missionaries would then send their children to it.

This suggests an objection already adverted to—the caste-like aspect of such a school. Its scholars would be all of one general class, marked by its peculiar features, and but slightly connected with the general community. It is not an advantage, as we suppose, to the missionary cause, that its agents should be fenced off from their brethren in the ministry by such marked boundary lines as sometimes exist, implying that most ministers should not be missionaries, and *vice versa;* in this country, the term missionary, as a title for a portion of our ministers—those whose support is partly provided by

other congregations than their own, is an unfortunate word, which tends to separate respectable and worthy ministers from the standing of their brethren in the eye of the Church, and thereby to lessen their influence. We do not like any permanent lines or titles of separation between our ministers which can be avoided. If this remark may not be considered of much weight, as applicable to missionaries, its propriety will hardly be called in question as to their children. It can not be deemed desirable to have them held up always before the public attention as a separate class, which would be one result of placing them in a school of their own. Some measure of sympathy might thereby be awakened for them at first, but not standing in the usual bonds which unite our children to the churches and the community, and supported from the contributions of the former, we should greatly fear that they would eventually occupy a lower instead of a higher place than that occupied by other children.

Nor is this apprehension allayed by the experiment of such schools in England; indeed, the existence and the success of these schools may be owing partly to the existence of a feeling unknown in our churches. In England, we have understood, missionaries are not commonly regarded as standing on a level with the regular ministers at home. It is said to be a rare thing for a "university-man" to go as a missionary. One of the missionary societies educates a large number of its missionaries at a school of its own. Some of the missionaries of another missionary so-

ciety were educated at a similar though smaller seminary in one of the suburbs of London. The topic is not a pleasant one, nor will we dwell upon it. It is the happiness of the missionary cause in this country that its servants are men of the same family connections, social status, collegiate and seminary training, and average degree of talent and learning, with their brethren in the ministry; and the minister here would only excite a smile at his vanity or a frown at his presumption, who should speak of his foreign brethren in terms of less respect than he would apply to their classmates at home. Ever may this parity continue! And it ever will, if the spirit of the Gospel continues to animate our churches. If our Episcopal friends are right, and James was bishop of Jerusalem, even they would not claim for him a higher estimation than for Paul. In the early age of the Church, missionaries were certainly not held in less honor than pastors.

With this English feeling in our view concerning missionaries themselves, we can readily see how the plan of a separate school for their children would be received with favor; while the parents, most deeply concerned in the measure, would be little likely to demur to this inferior social aspect of it. Besides this, however, there are more tangible points of difference between such schools in England and this country. In either case a guardian is necessary for each child, who must receive the scholar on the close of his term, or in the event of his dismissal from school. The guardian would of course be some relative or personal

friend of the missionary, who, in a little island like Great Britain, would be within a few hours' communication of the school, while in this country he might be living in Wisconsin or Alabama. In the former, this guardian performs an important service in finding a suitable home for his protégé after leaving the school, and in making arrangements for his settlement in life, being assisted in this by his intimate personal acquaintance with his ward; in this country, we fear this guardianship, in most cases, would be a merely nominal thing. The expense of such a school, moreover, is a serious consideration. It would require a full establishment — buildings, superintendent, teachers, matron, servants, food, fuel, books, etc. — and would require a considerable number of scholars, in order that the expense of each should not exceed the cost of education in many of our approved schools and colleges. For a smaller sum, we think better advantages can be obtained here in a simpler way.

One of the greatest objections to this school-plan is, that it is making the provision for missionary children too purely a matter of scholastic arrangement. It is possible even for missionary parents to make too much of this aspect of the matter, and to think that if they had only money enough, it would be easy to provide for their children; but they should keep in view the peculiarities of character and the probabilities of future employment in life of their children, which must materially modify their wishes and plans in regard to them. The Christian public here, however, having no such tender personal interest in them,

or knowledge of them, may quite too easily learn to feel satisfied with what has been done, when a good and perhaps costly public school has been provided; and the manifold other relations of the subject may too easily pass out of sight.

Dismissing this project, as not expedient in this country, the question recurs—What shall be done? This question, we believe, does not admit of a categorical answer. Indeed, our remarks in answer to it, must necessarily take a somewhat "point-no-point" character. Arrangements for the education and settlement of children must have respect to so many things, general and particular, that he should not be considered a wise man who would undertake to speak positively on the subject. The case of each child must be viewed on all sides, in the light not only of scriptural principles, but of many providential events. Remembering all this, we yet venture to suggest several things in reply.

Let us keep in mind that the missionary himself must take the responsibility of answering this question. His course may be much influenced by what the churches may do, or may, in his view, leave undone; but his duty as a parent is to be determined, in no small degree, by his actual circumstances; and these will be found to differ in the case of each family. There are missionaries, whose immediate relatives would afford homes for their children, not only the best, but the only homes they could be allowed to have; and this, in some cases, without being willing to receive any allowance from a missionary board for

their support. There are others, whose private means are ample to defray the expenses of their children's education. There are others still, whose relatives or personal friends would gladly take the charge of the children, upon receiving the amount of the additional expense thereby incurred, without expecting, or being willing, indeed, to receive compensation, their sympathy and services being such as no money could either purchase or remunerate. There are yet others who, in the ordering of Providence, have made such acquaintances, or by the example of their own self-denying and humble piety have obtained such an interest in the affections of some religious people, that their children have, for their sakes, found homes of the best kind among families in nowise related to them. In such cases as these, the duty of a missionary parent would seem to be plain enough. He should thankfully avail himself of such opportunities of providing for his children.

There may be cases in which children could have their home in a Christian family, at a moderate expense for board, and be free to attend schools as day-pupils, enjoying the usual instruction. But it is among relatives and friends, not having sufficient means of their own, that most missionaries will probably find homes for their offspring. So long as our missionaries belong to the same classes of society with their brethren in the ministry at home, there will be few of them without relatives and personal friends qualified to be the best guardians of their children; and so long as the missionary cause rests

on the command and love of Christ, and the self-denial of his servants, there will commonly be found among these personal relations and friends those who will gladly share the burdens of the missionaries with them. Nor should we think well of any man who would pass by his own kindred, in seeking a home for his child, even though their circumstances might not now altogether agree with the social position to which he may have risen ; often the best home which a child away from its parents could find, would be in the family of some plain farmer, whose daily kindness and Christian nurture and example would be above all price. Indeed we could wish that the old Hebrew usage were in force in all our families, at home and abroad, that of requiring as a part of the training of children the learning of some useful industrial occupation.

There are other missionaries, however, whose children are not provided for in any of the ways yet suggested. In most cases, we suppose, it would be practicable to secure homes for these in respectable Christian families, and in good boarding-schools for such as call for superior educational advantages. Many of these schools are under the charge of religious instructors, who feel a deep interest in the missionary work. Indeed, we have known quite a number of children of missionaries, who have enjoyed the great advantages of these schools, on terms so low as merely to defray actual expenses, and in some instances without any charge. This is a method of doing good that can be confidently recommended ; it

imparts pleasure and benefit to both giver and receiver. Those who can not themselves be missionaries, may in this way greatly aid the work of missions, while the arrangements requisite for their schools allow them to receive a new member into their household, often, with little inconvenience. For those children, whose delicate health, or whose want of talent, renders a boarding-schoool education unadvisable, no better home could be provided than might be found in many excellent families, at a moderate expense.

To defray the expense, when it ought to be borne by the Church, some would raise a separate fund, the interest of which could be applied to this object. This fund, under the charge of the Missionary Board, would give it liberty to provide for cases requiring aid, without drawing on funds given for the general support of missionary work. Persons having property to give or to bequeathe to benevolent purposes, might be led to take a special interest in a fund of this kind. We need enter into no discussion here of the expediency of endowments for religious purposes; the common practice of our churches sanctions such provision for education. We have endowments for theological seminaries, colleges, and academies, and for scholarships in all these, which are mostly the fruits of Christian piety. No better object could ask for aid than the one now under consideration. We fear, however, that serious evils might easily connect themselves with a fund of this kind; and we specify, first, its liability to be too much relied upon by mission-

aries and their friends here; and, next, its danger of leading the churches to rest satisfied with having furnished the money required, and overlooking other things more important.

Others propose to endow scholarships in particular seminaries and colleges, to be available for the children of missionaries. In principle, this is a measure of the same kind, and it might be attractive to benevolent persons who feel a special interest in a particular institution. This, and the plan of a fund, receive the preference of some of those to whose judgment and missionary experience, the writer of these remarks is accustomed to defer with the greatest respect. Nor in what follows would he be understood as opposing them.

The simplest way of doing anything is commonly the best way. It would seem to answer well, to place the necessary outlay for these children among the current expenses of the missions to which they belong, which is the plan heretofore adopted. This would be to adopt for them here the rule, under which their expenses were defrayed before they left their father's house, and it would be simply giving to their parents such a support as the churches all recognize as reasonable and obligatory.

Whether, on this plan, it is best to assign a uniform and definite sum, and if so what the amount should be, are questions to be decided by experience. Some of the Missionary Boards in this country have been paying an annual sum, until the children reach a certain age. This sum might be inadequate to meet all

the expenses, in cases where these must all be defrayed by parents having no relations or friends able or willing to receive their children, and also in cases where missionaries ought to place them in schools or at college. In the former instances, it would seem but proper that a larger sum should be allowed; in the latter, there is room for correspondence. Few missionaries or pastors would claim, as a right, that the Church should give them such a salary as would enable them to send all their children to boarding-schools and colleges, however desirable this might be in some cases; and fewer still would make the want of such a salary a reason for giving up the missionary or pastoral work. As the case stands between pastors and missionaries, while the former can in various ways save expense, and yet secure advantages for their children, and should not therefore complain if the latter receive a larger support for their families, placed as they are in such different and greatly more trying circumstances; yet, on the other hand, we would not desire a wholesale allowance to our missionary friends. A superior boarding-school or college education for all the children of the family, would in some instances involve a large expense; the greater part of the ministers in this country are quite unable to give such advantages to all their children, perhaps not to any of them. In adjusting this matter, care must be taken not to advocate such views as would weaken, instead of deepening, the sympathy that ought to exist between the churches and the missionaries. We have always deprecated a method of discussing this

subject, which would result in placing whatever is done on mercantile ground—so much to be paid for so much done or so much suffered.

Avoiding this extreme, we yet can not but recognize the claims of missionaries for their children on the judgment and the sympathy of the churches. Suitable provision ought to be made, assuredly; what shall be considered suitable, is the question. We would leave it to the missionary to decide as to this; but with this proviso, that when his plans involved large or unusual expense, the stewards of the missionary funds of the churches should be considered free to withhold their concurrence. The result might be the withdrawal of the missionary from the field of labor, following his convictions, whether right or wrong; but this would be a less evil than a virtually irresponsible use of missionary moneys, which would soon end in disaster to the work at home and abroad.

There are certain advantages in having a uniform and fixed allowance for each child. It incurs no risk of complaints of partiality, and leaves parents at liberty to make their own plans. It may be the best method, on the whole, though it might be expedient to modify a rule of this kind, so far as to admit of a larger amount in cases that seem to require it. There is need of discrimination in cases that differ.

One good result may be gained by the discussion of this general subject, that of turning the attention of Christian families to it. There must be hundreds, if not thousands, of families in our churches who each could give a comfortable home to a missionary child,

and act as parents in concurrence with its own parents —thus securing for it the best training and education, and making the most suitable arrangements for the future life of their adopted ward. We refer particularly to families without children, or who have lost their own children, and to families also of good means and larger hearts,—though not so much to those who possess large wealth, as to those who have gained the request of Agur. Their own happiness, especially in the declining years of life, would surely be promoted in this way. We could cite a signal example of this, were it allowable to refer publicly to friends in private life, the evening of whose days is rendered more beautiful by the love and reverence of two Christian women, daughters of missionaries, wives held in honor by their friends, who honor themselves by their grateful duty to their foster parents. The expense which in this way would be saved to the missionary cause is the least recommendation of this plan. The benefit thereby conferred on its recipients is such as can in no other way be obtained—*family homes in this country being the great want of missionary children.* In these they would enjoy the loving personal sympathy, guidance, and training which no seminary or college can impart. They would soon acquire, what all children need, the feeling of having a home. They would grow up with children of their own age in their adopted or neighboring families. They would delight in the pursuits and pleasures suited to their youthful years, indoors and out of doors, in the garden or the field, in many cases. They would become accustomed

to the varied occupations of life, acquire habits of self-support, and reach the feeling of self-reliance, which is worth more than inherited treasures. They would make personal acquaintances of invaluable benefit to them in coming years, under the judicious and kind direction of their foster parents. Some of these advantages might be partly enjoyed in boarding-schools or colleges, but by no means to the same extent, nor at all to the same depth of home feeling which would mark their life in a Christian family.

We can not close these remarks without expressing our firm confidence that God will take good care of these children. They are the children of the covenant. They were baptized among the heathen, early members of the Christian Church in lands now dark, first fruits of a great harvest of children which shall there be dedicated to God in his holy ordinance. The God of their parents will be their guide and portion. The prayers and sympathies of the churches will accompany them. Indeed, we believe, in nearly all cases they have been well cared for here. Some of them may be expected to engage in missionary work. Other things being equal, many of them may well be sent to the foreign field. Their destination should not be determined chiefly by family considerations, however, nor does it seem wise to place the members of the same family in the same or adjoining stations. They should be governed mainly by the conditions to which other missionaries conform in these respects, and not be a separate class of missionaries. With these things understood, the Church should welcome

increasing numbers of the children of missionaries as themselves missionaries. Increasing numbers of them may, indeed, become missionaries, as the prayers of the churches abound more on their behalf; and those of them who are not called to this work will be found amongst the true friends of missions at home. All this we expect to witness for our missionary brethren and their children, because God is a covenant-keeping God, and because he is the God of Missions.

LXIV.

PRINCETON THEOLOGICAL SEMINARY AND FOREIGN MISSIONS.

THE connection of Princeton Seminary with Foreign Missions has been assigned to me for some remarks [in April, 1876]. It is a subject of varied and deep interest, but one which can not be fully discussed in narrow limits; and yet it should receive attention in any review of the relations of this Institution to the Church and the World.

After consenting to prepare a paper on this subject, I turned to the last General Catalogue of the Seminary for information. Among the names of Directors, Trustees, and Professors, I found many who were specially connected with the cause of foreign missions as counsellors, members of missionary boards and committees, preachers of sermons in special services, or supporters of the work by their liberal donations. It would be a great pleasure to dwell on these revered

names. Referring to those only who have finished their course, we remember Drs. Green, Alexander, Miller, Breckinridge, Janeway, Herron, Cuyler, Phillips, James Alexander, Potts, Murray, Krebs, Dickinson, and others, standing among the leaders of our Israel, who sustained close relations to this cause. To know these men was to hold them in high honor, and to feel grateful that both the Seminary and the cause of missions had such friends. No man stood higher in the Church in his generation than did Dr. Ashbel Green; and no one more cordially welcomed the movement for Church organization in missionary work. It was touching to see this eminent man giving his latest days to preparing an outline History of Presbyterian Missions, describing the first steps of our people in this work at home and abroad. The eloquence and personal magnetism of John Breckinridge, seldom equalled in our ministry, were particularly enlisted for this cause. The admirable judgment, fairness, and efficiency of Dr. Phillips, for many years the presiding officer of our missionary executive, contributed largely to the success of all church work. The two senior Professors, Drs. Alexander and Miller, and the venerable man who is now senior—long may he remain with us!—were a host, unsurpassed, unsurpassable. I shall have occasion to refer to them further on. Gladly would I mention the names of others, especially of laymen who have honored our history, whose wise counsels and liberal gifts imparted breadth and power to all our church work, and especially to the growth of this Seminary and the

progress of our missions. The firmness and yet the modesty of these Christian gentlemen gave a peculiar charm to their varied labor for our beloved Church and its institutions of learning and benevolence.

Taking up now the one hundred pages of the General Catalogue that are filled with the names and notices of the students, we find a remarkable register. It is the record, in brief terms, of many biographies and histories. It gives the names of ministers, yea, of martyrs in some cases, of very many indeed of whom the world was not worthy. Amongst these names we find notices of a goodly number who became foreign missionaries—176 if they have been rightly counted, out of 3,117, the whole number of students from 1812 to 1875. This can not be regarded as a large number; it is less than one in eighteen, or nearly as many as from Andover, and rather more than from other Presbyterian Seminaries, in proportion to the whole number of students, but assuredly not too many for the vast work open to the Church of Christ in foreign countries.

Some statistics are here given for reference:

Seminaries.		Students	For. Missiona'es.	Returned.	Died.
Princeton,	1812–75,	3,117	176	68	51
Auburn,	1821–75,	1,005	37	16	12
Alleghany,	1827–75,	1,103	55	17	8
Lane,	1833–75,	612	29	2	9
New Albany,	1832–,	175	4	2	0
Chicago,	–1875,	197	5	2	1
Union, N. Y.,	1837–75,	1,826	89	28*	16*
Danville,	1853–75,	220	7	2	1
Union, Va.,	1825–75,	593	19	7	5
Columbia,	1828–75,	499	19	5	5
Andover,	1810–75,	2,810	176	71	69

* To 1865.

Care has been given to the collection of these statistics, and yet they may not in all cases be accurate; but it is believed that they are nearly correct. It may be of some interest to give also the returns of this Seminary under three periods viz., 1812–33,—853 students, 44 of whom became missionaries, or one in nineteen; 1833–54,—1,106 students, 69 missionaries, or one in sixteen; 1854–75,—1,158 students, 63 missionaries, or one in eighteen. The thoughts which these latter figures suggest need not occupy our attention in this paper.

Some of the 176 students had been connected with other Seminaries during a part of their theological course, but most of them pursued the usual full course of study here. They were natives or residents of twenty of our States, of the British Isles, of the Continent of Europe, and of several missionary countries; but more than one-half of them were of the States of New York, New Jersey, and Pennsylvania. Nineteen were of the New England States, mostly brethren of Congregational preferences; thirty-nine were sent out as missionaries of the American Board, and one by the Baptist Board; returns which may be taken as a proof the Catholic spirit that has always reigned in this Seminary.

It is of considerable interest to notice the countries and peoples to whose welfare these 176 brethren devoted their lives. To Africa, and all but two to Western Africa, notwithstanding its dangerous climate, eighteen; China, thirty-one; India, fifty-one; the American Indians, twenty-eight; besides smaller

numbers to other countries—Syria, seven; Turkey, five; Persia, two; Siam, seven; Japan, three; the Sandwich Islands, eight, etc.

Two things in these records may be specially noted. One is the number who have returned to this country, permanently withdrawing from the foreign field—sixty-eight in all, or more than one-third of the whole number. Their return may have been caused, in some exceptional cases, by their having mistaken their vocation—no doubt with sincere convictions, however; if instances of this kind have occurred, it was certainly best for the interests of the cause that they should come home. In most cases the return of the brethren was caused by the failure of health, either of themselves, or of some member of their families; if in some instances the decision to return was prematurely made, in others it certainly was too long deferred. One of them, when urged to visit this country for relief from severe illness, refused to do so until, to use his own words, he had "looked death in the face." Alas! it was then too late. The return of so many missionaries has resulted in cases not a few, as a compensation for disappointed hopes abroad, in giving faithful laborers to the field at home.

The other fact that arrests attention refers to the number who have died, fifty-one, or more than one-fourth of the whole number. It is remarkable, and perhaps not in agreement with the common opinion, that the number of deaths in missionary ranks is relatively somewhat less than in the general ranks of our ministry. And the proportion has considerably de-

creased in later years. This is particularly true of those who have gone to Western Africa, and this favorable result may be attributed largely to two causes—greater care in the appointment of missionaries suited to the climate, and better provision for health at their stations.

The inspection of these notices in the Catalogue brings to view the remarkable fact that many classes of students have no representatives in foreign missionary service. Column after column may be turned over without finding the name of a foreign missionary; on the other hand, some classes have sent forth many of their best men. It may not be easy to account for this difference. The Missionary Boards may not have had funds to send out some from the non-represented classes. The piety of the Church may have fallen below the proper standard, and the powers of the world to come may not have been deeply felt, so that an influence not favorable to self-denying, earnest service may have weighted the rising consecration of too many of the candidates for the ministry. The brethren themselves may not have rightly considered the claims of this cause. The leadings of Providence may have conducted them to the work in this country. All that can be asked of brethren who are preparing for a ministry, whose great commission includes the world, is that they should earnestly seek divine direction, holding themselves willing to go anywhere if the Lord calls them, and not taking it for granted that they are to remain at home. This has been the doctrine taught from the beginning in this Seminary,

and under its influence we have had so many missionaries, as well at home as abroad; and in many instances, undoubtedly, men as devoted to foreign missions as can be found in Africa or China, have been led by the hand of divine sovereignty to stations in the vineyard that are not on the list of any Missionary Board—Home or Foreign. Perhaps it is admissible to refer here to the fact that six of the alumni have been called to act as Secretaries of Foreign Missionary Boards—in all cases without themselves seeking these posts, as they surely would not if beforehand they could know fully the difficult work required at their hands. Of these six four were pastors; and of three returned missionaries, two were also pastors. In the former class was Dr. Elisha P. Swift, the founder more than any other man of our Church movement in foreign missions, a man of unaffected and deep piety, whose noble gifts were consecrated to this cause with singular devotedness.

We are delaying too long to take up the names of the missionary brethren. As we think of them, we shall find many recollections of personal interest. We remember them with tender feeling. Each of us can recall the names of classmates and personal friends who went far hence to the Gentiles. I count it a real happiness to have known so large a number of them, and especially that two of them were my own younger brothers. I would gladly try to bring them all up in review before you, but this, of course, is impracticable. Only a few can be mentioned, and they those only who have finished their course; but

I shall aim at selecting them so as to show the wide range and great power of the influences that have gone forth from this institution to bless the world. We shall see that various degrees of native talent, scholastic culture, experience of divine grace, providential leading, all, have been consecrated to the noblest work, and have borne fruit in the ends of the earth.

Who could have represented our Church in Africa better than James L. Mackey? He was a man of solid rather than brilliant scholarship, and was surpassed by few in practical force. His sterling common sense, his knowledge of men, his straightforward integrity, won for him the respect and confidence of the ignorant but shrewd people around him, and his steady and patient work for their welfare left its mark on them. He knew how to lay the foundations and then how to build on them. The eighteen years of his missionary life were years of incessant labor, and his faith did not fail. More than any other was he the pioneer and the founder of our missions in Corisco. I often think of him as a representative man, not merely of many missionaries, but of very many of our brethren at home — who may be described as practical men, respected everywhere, called of God to do the best kind of work, and honored by saints and angels. It is remarkable, moreover, that so many of the brethren who labored and died for Africa were men of like gifts and usefulness — Laird, White, Sawyer, Alward, Clemens, McQueen, and others,— all fine specimens of faithful Presbyterian ministers.

The Chinese are largely indebted to this seminary. The first three missionaries who went to seek their salvation, Messrs. Mitchell, Hope, and Orr, were stationed at Singapore — China proper being then inaccessible. Two of these brethren after a short time were compelled to return to this country for their health, but both Dr. Hope and Professor Orr were men of mark and usefulness here. After China was open, Mr. Walter Lowrie was the first who entered that great field of labor from this seminary. I must not say much of him, but I may be allowed to refer to Dr. Alexander's opinion of him as one of the foremost men, if not the foremost, among his fellow-students, as praise that ennobled its subject, and which I think his classmates would consider well deserved. His memoir still fulfils the Scripture, "He being dead, yet speaketh." Two years later Messrs. Culbertson and Lloyd went to China, with several brethren still living. Mr. Lloyd was as true a man as ever left Princeton, and one from whose labors the greatest results were expected, but who was allowed to continue in his work only four short years. After eighteen years Dr. Culbertson finished his work on earth, having abundantly sustained his high reputation both as a graduate of West Point Military Academy and of this seminary. He was fitted by nature and grace to be a leader of men, and all his gifts found full employment in the missionary field. Two years after these brethren entered China they were followed by John B. French, whose youth and diffidence may perhaps have prevented his being fully

appreciated by his classmates, but he was one whom his preceptor regarded as a born orator, as well as a superior scholar. His gift of speech, one of the best missionary gifts, found ample scope at Canton, where he took high rank as a preacher, but he was spared for his work only twelve years. Messrs. Henry Rankin, John Byers, Reuben Lowrie, Samuel Gayley, William Morrison, were all men beloved by their brethren here and in China, who were faithful and useful; their early removal by death was greatly deplored. Certainly this seminary has no reason to be ashamed of its representatives in China, and every reason to be grateful for their Christian record.

More of our brethren went from this seminary to India than to any other country abroad, but the limits of this paper almost preclude notices of them. The earliest was Mr. Woodward, in 1816, a missionary of the American Board, who died in Ceylon in 1834. Six of our missionaries in that country met with death by violence, of whom four were Princetonians. Messrs. Freeman and McMullin perished in the Sepoy mutiny, together with their wives, and Messrs. Campbell and Johnson of the Alleghany Seminary, and their wives. Dr. Janvier and Mr. Loewenthal were killed in a time of peace. In no other missionary field have there been so many deaths by violence, though in no other is the protection of Government so well assured. We are taught not to put confidence in princes. No one can read over the names of the alumni who went to India without stopping to recall the German Polish Jew, Mr. Loew-

enthal, as one of the most remarkable men ever connected with the seminary. A foreigner by birth, a stranger, a man without pecuniary means, small and slight in stature, nervous to a degree, after his conversion shortly before coming here faithful in his Christian profession, he rapidly gained distinction. His scholarship, well begun in Europe, became almost eminent here, particularly in linguistic studies, and as a brilliant writer he had few equals. As a missionary he had made large progress, when he was taken to his rest. To this day it is uncertain whether his death was caused by the wicked purpose or simply by the mistaken vigilance of his servant.

The names of Messrs. McEwen and Orbison, and of Drs. Owen and Janvier will long be remembered with warm regard by all who knew them — three of them as preachers in Hindustani, and the last two as authors of valuable works in the same language. Mr. McEwen was compelled to leave India after a short time by his health, but was a useful pastor in this country for several years.

We must also pass over many other beloved names, referring only to the late Dr. Ramsey, of the Choctaw mission, and to Mr. Simonton, of the mission in Brazil, of which he was the founder. Both were men of marked ability; they were superior scholars, able preachers, and humble and earnest in piety. It is pleasant to recollect that several of these missionaries were men who had taken the first honors at Princeton and other colleges, and that not a few of them were such acceptable preachers that they had the

offer of calls to important churches. They certainly represent well the average talent, scholarship, and general standing of our ministry; but I think we all love most to think of them as men of God, who were faithful in his service even unto death, and who have received the crown of life.

As we recall the names of these missionaries, it is but fitting to the hour that we should remind ourselves of the ground on which they acted, and on which this school of the prophets has ever stood, in regard to the cause of foreign missions. It is simply that of loyalty to Christ as king of nations, no less than as head of the Church. It was in obedience to his commandment that they went forth, and in no theological seminary was that commandment ever held in greater reverence This indeed is but what might have been expected, for here, as we believe, sound doctrine, godly living, benevolent labor for the country and the race have all been in honor. Sound doctrine, as taught by the Word and Spirit of God, lies at the foundation of all true missionary work. We do not expect to see missionaries sent out by Unitarian and Universalist denominations. Even among churches of evangelical faith, for permanent, sustained, efficient service we must look to those whose views of God's will and grace, and of man's sin and woe, are clearest and deepest. Hence it is with no surprise we learn that from the beginning the duty of going forth as foreign missionaries was earnestly upheld in this seminary. How often did the first two professors here move our hearts by their impassioned appeals for the

heathen! Even when they declared their conviction, sometimes, that if all the students then in the seminary should with intelligent devotedness resolve to go as missionaries, it would be a blessing both to our Church and to our country, as well as to the world, we were sure that they were right. They feared no conflict between Home and Foreign Missions; nor need we.

Many questions concerning foreign missionary work, both as to its policy and measures here at home, and as to its practical service in different countries, must be considered in our theological seminaries. One of the greatest of these questions is now settled in our body, and the influence of this seminary had much to do with settling it on the right foundation. I refer to what we may call our Church theory of this cause. It is not a cause to be left to the care of voluntary societies, neither is it a cause to be left to merely denominational boards, but it is one which rests upon the Church as an organized, divinely-constituted body. The Church has as its greatest glory two ends to serve: to be the pillar and ground of the truth, and to preach the Gospel to every creature—first, to conserve the truth, then to spread it abroad in the world. Missionary boards are not indeed rendered needless by this theory, but they become merely Committees of the General Assembly, subject to its kind but wakeful and firm supervision, and thus they enjoy the confidence, sympathy, and liberal support of our people. I enter here into no argument on this subject, but I

am glad to state some things as to the practical adoption of this theory, which I can mention from personal knowledge.

When this church movement in foreign missions was begun in 1831, it did not at first gain the support of a large number, even of the old school churches. Many, if not most, stood aloof from it,—from attachment to the American Board, from doubts as to the theory of the new movement, from the location of its headquarters at Pittsburg, then three days' journey in the West, as far distant as Denver is now. Yet in the controversies then existing, the Synod of Pittsburg, where all the churches were of one mind and at peace, was a good birth-place of an enterprise whose object was to fill the world with truth and peace. I came here in the fall of 1832, attracted by the fame of the senior professors. It was a great happiness to be under their instruction, and to win their confidence. It was a privilege indeed to make the acquaintance and to acquire the friendship of many brethren here, but as one under appointment as a missionary I could not but see that the Western movement was not well understood; and most of the students who expected to go out as missionaries looked to the American Board for appointment. In that day most of the Eastern and Southern churches supported the same excellent Society. There were those who had been led to study the subject, however, and who welcomed the movement of the Church itself in the work of foreign missions. Foremost among these were Drs. Miller and Alexander. The

former gave me a liberal donation to be forwarded with his name to the treasurer at Pittsburg, as a practical proof of his interest in the new movement, while Dr. Alexander took special pleasure in introducing it to the consideration of the churches in this part of the country. Others among the directors and trustees took similar action. The influence of Princeton was thrown on the right side; and the general acceptance of this movement was eventually gained—not by controversy, but by truth and love. So when a few years later one of the professors here gave to his first-born son his consent and blessing when he went forth as a missionary, we all were deeply moved by the influence of so noble an example. I may not say more, but often have I felt that in this seminary our missionary cause has had the best of friends; indeed, I believe that this is true of all our theological seminaries. And we now see our whole Church—old and new—standing on the same ground, as a Church, sending forth its sons and daughters as missionaries.

Missionary questions must often claim consideration in our schools of theology as well as in the Church. One of these questions has been under advisement, both by the General Assembly as far back as 1827, and the directors of this institution, that of establishing a missionary professorship. Certain views seem to favor this measure, but the expectations of its advocates as to its good results would probably be disappointed. Another question relates to the method of obtaining missionaries. The object is to secure only the men who are called to this work

by the Head of the Church. Can this be done best by our missionary boards making out a formal "call" to persons supposed to be well qualified for this service, or is it better to wait for volunteers, or else can both these methods be in some degree combined? Still another question relates to the training which our students need for developing the benevolent activities of the churches to whose usefulness they are to minister. Our reference to such questions as these has no other purpose than to suggest a remark in which, I think, we shall all agree,—that their right answers depend very much on the men who are professors in our seminaries. So it has been, so it ever will be. Let a true missionary spirit rule in these chairs of instruction, and the happiest results will be secured.

Returning for a few moments to the cherished names of our missionary brethren, we can not think of them without feeling grateful to God for what they were, and for what they were enabled to do in the service of our Lord. They went forth from these quiet scenes to many distant lands. They preached the Gospel in many tongues. They taught the children, translated the Scriptures, prepared Christian books, trained up native ministers. The lessons learned here were retaught in Africa, China, and the isles of the sea. It is all idle to tell us that they labored in vain; they have been permitted to see many converts. We must not measure their work, however, by the rule of three, nor cipher out the cost of each convert, or the expense of each missionary field. They have been laying foundations, and now

the walls of the temple are going up. The leaven of the Gospel has been so widely diffused that some countries are on the eve of great religious changes, though professed converts are yet comparatively few. We had with us here not long ago one of our brethren, now again at his post, who could have declared to us the wonderful change of public opinion, the restraints imposed on the spirit of persecution, the establishment of religious liberty, the open door for all evangelistic labor, in a country hardly accessible to a Christian minister when he began to preach to a few foreigners in one of its seaports. This change was largely effected by God's blessing on his labors, though he is too modest to claim the credit of it, and now we see there churches and schools and the Christian press as powerful agencies in the further spread of the Gospel. Is it not so in Syria, Persia, India, Siam, and China,— not to speak of other missionary lands? It is truly a great work that has been accomplished, and a work betokening still greater progress in the years near at hand.

But it is the work of men who were mighty only in the power of God. We go back with them to the peaceful years spent here in Princeton. We recall their early impressions as to missionary duty. We have talked with many of them while they were here as students, often in their rooms in the dear old seminary. We have seen the sore conflict at the thought of leaving home and kindred. We know the tears often shed, the earnest prayers many times offered. What revelations many of these old rooms could

make of midnight hours spent at the throne of grace, as this question of questions, "Lord, what wilt thou have me to do?" was laid before the Saviour! If in all this we see much of human weakness and suffering, we sympathize with it all; most of us know what it means. And yet we can see the other side thereof—the divine side; for we know that grace has been given, and now we see the firm resolve, the going forth, the blessed life, the happy, joyful Christian course, the abundant labors, like those of Apostles! Here we stand by the peaceful fountain; there we see the noble river, parted in its streams and flowing into many lands, ever deepening as in the prophet's vision of the holy waters. First the waters were to the ankles; then they were to the knees; then they were to the loins; and then they became a river that could not be passed over. The prophet was brought back to the brink of the river, and "behold at the bank of the river were very many trees, on one side and on the other." So we stand here to-day, and as we look abroad our faith receives gladly the further words of the prophet, "It shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live; . . . . everything shall live whither the river cometh."

LXV.

WESTERN THEOLOGICAL SEMINARY AND FOREIGN MISSIONS.

THE service assigned to me for the Fiftieth Anniversary of the Western Theological Seminary [in Alleghany, April 19, 1877], is "to deliver an address noting its zeal and influence in Foreign Missions, and the work of its alumni in the cause." There are two parts of this wide theme, you will perceive, but they both belong to the one subject of the place occupied by this Seminary in Foreign Missions. To understand this place rightly, we must go back to the beginning of the missionary and seminary movement in this part of the Church; trace its progress, and consider its benign results. To do justice to so large a subject in a few minutes is of course impossible, while yet some practical views of it admit of brief statement. Apart from the difficulty of doing justice to so large a theme, I find the embarrassment of following in the footsteps of the beloved brethren, whose admirable papers in the *Memorial Volume* have preoccupied the ground. They were the fresh and vigorous reapers; I can only be a gleaner. And yet a gleaner may hope to gather up golden grain that might otherwise be lost.

I. I would first ask your attention to the common origin of this Seminary and of our work of Foreign Missions, as organized under the direction of the Church. We may reverently trace its high origin to

the forerunning grace of God, foreordaining the existence of both from eternity; but we may also speak of its origin in the means employed, the labors, self-denials, prayers, and faith of the men that laid the foundations of our Western Pennsylvania Church. It is to the piety of our Christian people, in what was then this frontier country, that we owe numberless blessings, and among them this Theological School and a large part of our foreign missionary work. Their religious views combined in a remarkable degree the high doctrines of divine sovereignty in grace with a deeply inner experience of their power. Those whose privilege it is to remember the preaching of the earlier ministers of this region will agree with me in saying that we hardly ever heard a sermon that was not doctrinal in its whole tenor, based on the exposition of Scripture, and that was not at the same time discriminating, searching, and practical in its lessons of Christian experience. Of course there were great differences amongst them in their gifts, but I refer to their common faith and practice as preachers of the Word. This preaching was earnest. These first preachers were men in earnest—missionary men—and yet men who prized the blessings of sacred learning. Such ministers were McMillan, Tait, Hughes, Macurdy, McPherrin, and others of the earlier generation of Western Pennsylvania preachers. I need not specify also the names of Herron, Brown, Jennings, Fairchild, Swift, and many others, who have entered into rest, but who can never be forgotten. The venerable name of Dr. Swift will here come into

the thoughts of us all. He was not only the founder of our Church work in foreign missions, but he was the first instructor in theology in this Seminary. So of Dr. Herron, one of the noblest of men, closely connected with both the Seminary and the Missionary Committee. The character and services of these men have been well described in the *Memorial Volume*, and in the *Minutes of the Synod of Pittsburgh* from 1802 to 1832. These works show the large place occupied by this theological school and by our foreign missionary work in the thoughts and sympathies of our people. They show their earnest piety developed actively in domestic and foreign missions. The Indian missionary work was then as it is still in its nature essentially foreign work, and I think this Synod may fairly claim the credit of having entered on this work years before the movement took place, which resulted in the organization of the American Board. Here was its Board of Trust, or Administrative Committee; its missionary periodical; its regular collections; its missionaries in the field. If these missions were not as encouraging as was expected, it may be ascribed partly to an error in their plans, that of trying to conduct this Indian foreign work in a method better adapted to domestic than to foreign missions,—that of the temporary employment of ministers as missionaries rather than appointing them to a work for life. But the principle of action was right and wise,—alike honoring to God and benevolent to men, combining the united strength of numbers, and securing the supervision of the Church,—the only

permanent living organization in this world,—so that we do not wonder when we see the missionary piety of our people founding schools, colleges, and this Theological Seminary, and then sending forth the well-qualified laborers to their work. Well may we rejoice that our Seminary and so largely our foreign missions were born of such parentage.

Their common origin carries our thoughts to the meetings of the Synod over in the neighboring city, and there too we find the home of both for some years, in their administration. It was the humble, but pleasant little room in the rear of the First Presbyterian church, known as its session-room—a room slightly irregular in form, and about half the size of the session-room now in the same place. There the first Seminary recitations were heard, and there did the Executive Committee of the Western Foreign Missionary Society "meet statedly on the first Monday of each month, at 2 o'clock P.M."—agreeably to a minute in the handwriting of Dr. Swift. Some of us well remember that little room. Its windows looked out on graves, white under the snow of winter, green with the grass of summer, reminding us of our own mortality, yet in many cases speaking to us of the hope of immortality as a blessed hope to be cherished by us and to be published among all nations.

We may not pass from our tribute to the missionary piety which founded these institutions, without noting the generous spirit which led to the transfer of the foreign work to the General Assembly, as a like

transfer had been made a few years before to the Assembly's Domestic Board of the Synod's home work. This change must have caused regret, and even solicitude, to the friends of foreign missions here, as the times then were passing; but their faith stood the test nobly; indeed they were filled with gratitude at seeing their principles and their work accredited by their brethren in other parts of the country, and their hearts would have glowed with new thanksgiving if they could have seen the sight which our eyes witness of the whole Church endorsing and adopting their principles and measures. We all now stand together in our faith that the Church is a missionary society, whose members are all our Christian people. If we have not yet all reached this ideal standard, we are pressing towards it; and so we may feel assured that the blessing of our Saviour's presence will be with us in times to come as in times past. And yet times change; it is not easy to look out on the Christian world of these days without feelings of anxiety as to many great interests. But if in our Seminary and our missionary concerns we should be called to witness any falling away from the old foundations; if we should see our foreign missionary work regarded as not ordained church work, conducted in a broad-church policy, or in sensational methods, or administered for the benefit of men not disinterested in their motives, whether ministers or executive officers, then I trust the sons of this old Synod will rise up in the stead of their fathers and place this work where it stood here forty years ago. It is the old sacred work

of the apostles and martyrs, and the new holy work of every age, until it is finished and our Lord shall reign from the river to the ends of the earth. Now, as I understand the case, this reference to the founders and supporters of this Seminary will set forth its "zeal and influence in Foreign Missions." You see the men. You know what their work must be. You see the spring of their action, and you can judge of its movement, and can understand how this cause was always held in honor here. You would feel disappointed indeed, if you saw none of the students going forth to labor in the foreign field.

This brief statement enables us to understand also one of the good effects of the connection between these two great interests—the home results of the case. The going out as missionaries of some of the students has been of great benefit to the churches. Some there are, indeed, who ask, "To what purpose is this waste?" They see a choice young man, or a young woman of culture and loveliness, going to live and labor among ignorant and debased people in Africa or among the Laos, and they think these lives are thrown away. We stop not to argue the case, only asking in return, Did not our Saviour come down to live and labor and die for sinful and guilty men, in his sight all repulsive and degraded? But suppose these missionaries had never gone abroad, suppose these familiar names of Lodiana, Corisco, and Petchaburi had never been heard of by our Christian people, our convictions of benevolent duty would have lacked an element of power and sacred

emotion. Suppose that our brethren had not been put to death in the rebellion of the Sepoys, our Christian sympathies would have been less tender and Christ-like,—our sense of the Saviour's presence and grace would have been less impassioned and complete, and the fulness of his blessing would not have been poured out upon our churches.

II. Passing these and other views, let us now look at the missionaries and their work. Here we may note some statistics. The whole number of missionaries sent from this Seminary to foreign missions is fifty-eight, not counting two or three who went to Texas before its admission to the Union, where the work was then, as it is now, essentially in the line of Domestic Missions. But this number includes those who went to the Indians, as missionary work for them, if rightly conducted, is substantially the same as work in Africa or China. Of these fifty-eight brethren, nearly one-third have been led by various causes to return to this country. Twelve have been removed by death, to whose memory we will return further on; but keeping now to the statistics, we may note that the rate of mortality here, as also at Princeton, is slightly less among the foreign missionary alumni, than among the graduates in general. This fact is but what might be expected, considering the care given to the selection of men adapted to the climate of the countries respectively in which they are to spend their days. It is a cause of gratitude to find that nearly one-half of the whole number are yet in the field of labor. Still further, as showing the

relative number who have entered on foreign service, we may divide the half century into three periods. In the first, from 1827 to 1843, the whole number of students was 228, and of foreign missionaries 17—or one in thirteen nearly. From 1844 to 1860, the returns were 523 and 27—or one in nineteen nearly. And from 1861 to 1876, the numbers were 419 and 15—or only one in nearly twenty-eight. This comparative statement furnishes materials for earnest thought, and perhaps for somewhat discouraging inferences. But many things have to be considered before one can reach a conclusion in such matters; and at any rate, I do not wish now to pursue this point.

If we follow the brethren to their various fields of labor, we find that seven of them went to the Indians, of whom only two are now in the field; two went to Africa, both of whom early entered into rest; nineteen went to India, five to Siam, twelve to China, one to Japan, eight to South America, one to Mexico, one to the Jews, and one to Greece, in his purpose, though called to a better country before he left our shores. The General Catalogue does not fill its first page of names without printing several of them in italics, denoting their having gone forth as missionaries. Most of the names on this page were members of churches in the old Synod; so were most of the devoted women who went abroad as the wives of the earlier alumni missionaries. The first two brethren sent as missionaries were not indeed students of this Seminary, for our Missionary Society thus early showed its wide relations to the whole Church, but the

first two missionaries appointed by the Society were students of this school, and were appointed in January, 1832, several months before any from other Seminaries.

Our next step takes us to the work of the missionaries. You see them laboring for Christ among the Indian tribes, in Western Africa, India, Siam, China, Japan, among the Chinese in California, in Brazil, the United States of Colombia, and Mexico. The population of these various countries may be estimated at about 700,000,000, or one-half of the human family, and the greater part of this vast multitude has become accessible to missionaries since this Seminary was founded. The two most densely inhabited countries, India and China, and some of the smallest tribes, are in the missions occupied by these brethren—400,000,000 of the Chinese, and 1,000 Omaha Indians; such is the diverse ordering of Providence! We must not despise the few lost sheep in the wilderness, nor be discouraged at the greatness of the harvest in the multitudinous nations of the East. Nor need our missionary brethren hesitate to follow the guidance which takes them into either field. John Newton said that if two angels were sent down from heaven, one to rule a kingdom, the other to sweep the streets of its principal city, they would come with equal pleasure.

If we consider the languages and dialects in use in these nations and tribes, we find over twenty, of which our brethren must learn each at least one—their first occupation, often dry and difficult; but it

opens the door to the minds of the people. Some of our brethren abroad stand high in native scholarship. One of them is, I suppose, the best Gurmukhi scholar living, and to him we are indebted chiefly for the Dictionary of the Gurmukhi language, and for the translation of the Scriptures in it. In other countries many valuable contributions have been made by these missionaries to this department of knowledge.

After learning the language, then follows the life-work of all true missionaries, that of preaching the unsearchable riches of Christ to souls depraved, perishing, even dead in trespasses and in sin. This work is one and ever the same, the sacred work of Apostles and of true ministers of the Gospel in all ages. Yet, if we would rightly understand it, we must keep in mind its varied forms. In general it is preaching in meetings of many or few, it is teaching children and youth, it is preparing and printing translations of the Holy Scriptures and other Christian books, it is training native converts for the work of the ministry among their own people. It is not labor in vain. It results by the blessing of God in souls converted, in churches gathered, in the settlement of native pastors, in the translation of redeemed spirits to the heavenly world—often such as have been purified in the fires of persecution. These greatest results may not in all cases be achieved for many years, but in all cases Gospel seed is sown, Gospel leaven is implanted, and the time of life from the dead is drawing on apace. No matter how poor, how ignorant, how low down in the scale of humanity,

the present generation of the unevangelized is not worse than others who have been lifted up by the Gospel and the power of the Holy Spirit to eminence in social culture, intelligence, morality, and Christian excellence. Even so shall it be in many Indian tribes, in many dark places of Africa, in all the thronged cities of India and China. It is this work in which our brethren are engaged, and we almost envy them their great privilege of being so employed.

If time permitted we might refer to some of the distinctive aspects of each of the fields in which our brethren are at work, but it is only the briefest reference we can make to them. Here is the Indian missionary work, which from the earliest settlement of these cis-Alleghany regions enlisted the active sympathies and labors of our Christian people. It is now a work to be performed in a critical period of Indian life, and it is somewhat discouraging to find that only two of our alumni are remaining in this service, both of them now aged men. When we turn to another part of the great field, where darkness has long reigned, we are impressed with the fact that but two of our brethren went to Africa, and after a short time of earnest work they both entered there into rest. We mourn over the early departure from this life of John Cloud and George Paull. They were devoted and noble men. We do not believe that they lived and died in vain. Their African graves speak to us, and so does the remembrance of their loving and earnest piety. We may fear that their fervent zeal outran their prudence in meeting climatic risks; but

the conditions of African work are now better understood, and life there may be preserved as in most other countries. We trust our beloved Seminary is yet to have representatives in this field — specially connected as it is with our own country, and having peculiar claims on our Christian sympathy.

As we follow these thoughts, specifying only countries in which some of our alumni met their hour of death, and mentioning by name only those who have thus gone before us, we recall the bright face of Mr. Staicos, who died before he embarked for Greece, his native country. We remember Mr. Samuel Sharpe, who now sleeps in Bogota, a devoted brother, whose promise of most useful service was early disappointed, —rather, we should say, was early fulfilled in the world above. We recall to memory the two brethren who had given their lives to China—Messrs. Orr and Green. All who knew them would bear willing testimony to their being earnest, faithful brethren, men highly esteemed and worthy of being held in honor as ministers and as missionaries. Their good record shows that missionaries, brought back to their native country against their choice, may often be permitted to be very useful in the ministry at home.

It is when we turn to India that we find in our Catalogue the first starred name amongst our foreign missionaries, that of my esteemed classmate and missionary colleague, William Reed. He was a sincere and good man, devoted to the cause, well fitted by gifts of nature and grace to be a useful and practical laborer; but he had not entered fully on his long-desired

work when the failure of his health arrested his progress. Then followed his embarking for this country, under the impression that he might here live for several years; but his voyage ended in his peaceful departure to a better country, and from its resting-place in the Bay of Bengal his glorified form shall rise when the sea gives up its dead. More than twenty years later the terrible rebellion of the Sepoys swept from the earth in a tempest of wicked passion hundreds of foreign residents in India; many of the strong men, many of the best women, many dear little children were cut down by the pitiless insurgents. All our own brethren and their families were for several months in extreme peril, but through the mercy of God all escaped a violent death, many times apparently inevitable, all excepting four families, those of Messrs. Freeman, Campbell, Johnson, and McMullin. Of these, Messrs. Campbell and Johnson were students of this Seminary. They were choice and devoted laborers, and their wives were like-minded. How was the heart of our whole Church moved to its depths by this great bereavement! Resuming these notices, we next come to the name of Mr. Crane, who went to India under the American Board, but was compelled to return to this country after a few years on account of his health. Here he continued in the work of his Lord until he departed this life in 1856. Speaking of him without personal knowledge, I yet feel persuaded that he was a true and faithful missionary and minister. The next name that rises before us is that of Mr. Fullerton, who died in India in 1865. Few men ever left the

Seminary, few men ever served the Saviour as missionaries, who held a higher place in the affections of their brethren. Of fine mental powers, of genial social disposition, of warm affections, all lighted up by a joyous temperament, he was an earnest and whole-hearted servant of Christ, and a most efficient and successful laborer. His letters describing his visit to the ruins of the Futtehgurh missionary station and his interviews with the native Christian brethren after the Sepoy Rebellion, are most graphic and touching. It is a wonder that they have not long since been reprinted, as a volume for our Sabbath-school libraries. As we think of Mr. Fullerton and so many others called away in the midst of their days and of their labors for Christ and their fellow-men, we can only say, "Even so, Father, for so it seemed good in thy sight!" The last name on this list of departed brethren is that of Dr. Warren, of whose death at Gwalior, India, we heard but a few days ago. He counted it a privilege to go back to his missionary work, after having been led by Providence to spend several years in the home ministry of the Church. Those who have read his book on India, published by our Board of Publication, will receive a most favorable impression of his ability, which was much above the ordinary grade, of his varied gifts of service, of his genial temperament, and especially of his sincere labor for Christ and his fellow-men. He translated Flavel's "Fountain of Life" and Hodge's "Way of Life" into Hindustani, and prepared other works; but his little memoirs of two native

converts, "Poor Blind Sally" and "Jutni," were perhaps more attractive. It was touching indeed to read of Jutni's dying hours—a young Hindu wife and mother borne up above the sorrow of separation from her friends and above the fear of dying. "I know Christ," she said, "and can fully and completely trust Him in all things. He keeps my mind in perfect peace," and so she entered into rest. Her missionary friend has now met her again in the Saviour's presence.

Here we might close these brief notices of departed missionaries, who went forth from this school of the prophets. Of those still living in various missionary countries, we forbear to speak, though their record is one that we need not be ashamed of,—rather it is in general one that is worthy of our admiration. But it may be allowed, and our best feelings prompt us all, I feel sure, to pay a brief tribute to the memory of the Christian women who went forth as missionaries, and who have finished their course. We find the names of eleven of these elect ladies, the wives of missionaries from this Seminary, most of them born and brought up in the churches of this region. We have called to remembrance their history, their character, even their looks as we have seen them going out to their distant fields, and some of them as they returned to end their days here at home. We would use no indiscriminate language of praise; they had their different gifts, their varied culture, their diversified range of social enjoyment; and they would all have themselves confessed imperfections which

their friends seldom saw; but take them as they were, and I think they were a noble company of Christian women, and as missionaries they were worthy of all honor and love. The Church may well thank God for the grace given to them. This Seminary may point to them as invaluable co-laborers with its alumni abroad. Their husbands will surely praise them. To one of these for more than forty years the memory of his departed wife has been a benediction, and a cherished incentive to continued labor in the cause of missions. For this cause may we ever have the service of consecrated, spiritually-minded Christian women,—adorned with the gifts of education and refined culture, but most of all with the ornament of a meek and quiet spirit, which in the sight of God is of great price!

We have thus glanced at the beginning and the progress of the foreign missionary cause as connected with this Theological Seminary. Imperfect as this sketch has been, it has yet given us some impression of the grace of God as displayed in the ordering of events, in the piety of his people, and in the lives and labors of many of his servants. We are filled with gratitude for what God hath wrought for the Church and for the world in connection with this Theological Seminary. And we are led to indulge high hopes of future and wide-spread usefulness from these Old Synod of Pittsburg churches and from this school of ministerial training, always chiefly supported by their men and means. We are brought back, therefore, to the old Synod, its churches, its families, its sons and its daughters, and in their piety we see one

of the greatest means which God in his grace has appointed for the conversion of the world. Here in this home of Presbyterianism, amongst a people homogeneous, earnest, trained in Christian doctrine and experience; here in this goodly land of hills and valleys, of forests and fields, of wealth in the soil and treasures in the bosom of the earth, what may not this school of the prophets do, what may not this cause of missions do, if only the spirit of the fathers rest upon their children! We are grateful for the past. We are hopeful for the future. At the end of the next fifty years, I trust, not scores, but hundreds of foreign missionaries will be counted as alumni. We must look for a great increase of laborers abroad. The home field must be thoroughly cultivated, but it is filling up with laborers. The work in foreign fields is only begun. In China alone all the alumni of this Seminary might find plenty of work to do for Christ and for souls. What we most need is the outpouring of the Spirit from on high upon our churches and our Seminaries. "God be merciful unto us and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee."

LXVI.

MISSIONARY PRESBYTERIES.

WE would gladly see all evangelical Christians so united in the work of foreign missions, that, as the fruit of their labors, there should be only one Church in each country. Under the teaching of the Holy Spirit, we may certainly look for uniform doctrinal belief, for general uniformity in the experience of Divine grace, and perhaps for a large amount of agreement as to the government and order of the Church, among all the followers of Christ our Lord. Then there will be external union, springing from inward and gracious convictions. In the meantime, the golden rule requires our different denominations to help each other, and thus more may be done for the spread of the Gospel than if all were united like the conflicting sects of the Romanists in one external organization. The various members of our Presbyterian family may especially be expected to dwell together in unity, even if separated in denominations, and to work together in missionary service as brethren. They will seldom wish to perpetuate abroad divisions which, for the present, seem without remedy at home. The words Scotch, Dutch, and American seem misapplied when spoken of churches in Japan, India, or China.

FIRST.

In order to secure Catholic Presbyterian work in foreign missions, it is needful only to adhere to the

first principles of our own system. But unhappily a diversity of opinion exists as to some practical matters. Some of our friends do not favor the organization of Presbyteries in our foreign missions. Others advocate this measure, but restrict the membership of the Presbytery to native ministers and elders, the foreign ministers remaining members of their Presbyteries at home. Others still, and the greater number, approve of forming Presbyteries abroad very much as at home, but differ somewhat in minor things—connection exclusively with the home Synod or Assembly, greater liberty of union with Presbyteries in the field of other Presbyterian denominations, changes in the representation of native churches in the General Assembly, limits of appeal, etc. These minor differences of opinion, on close study, may be regarded as divergent rather than conflicting.

The first and most radical opinion, as to having no Presbyteries, is held by esteemed brethren who do not hesitate to organize their churches on the theory of our body; and in this instance we may reverse the usual formula, and believe that the less includes the greater! The principles of Authority and Representation, which are involved in forming a church and its session, are equally applicable to the organizing of a Presbytery. For this venerable body, the "mission," so called, is an inadequate substitute—especially in the ordination of ministers and the superintendence of churches. 1. According to Presbyterian ideas, the "mission" is not a scriptural ordaining body. It is

but a committee, chiefly for business purposes, of the Missionary Board at home, itself seldom clothed with any Church power. 2. It does not represent the native churches in any way; rarely, if at all, are these churches responsible for its action. 3. It can not satisfactorily watch over the Christian walk of native ministers and churches, nor exercise needful discipline in cases of misconduct. Indeed, the "mission," so far as church work and order are concerned, is but an expedient which our Independent brethren have to adopt in the absence from their system of any organized authority except that of the local church,—a needless expedient, and one open to serious objections when it invades the province of the Church, according to the lowest conceptions among us of the constitution of the Church. We all believe that we have in Presbytery,—in the principles on which Presbytery rests, which are of Divine appointment,—a safe, comprehensive, and sufficiently flexible means of watching over and fostering the interest of both ministers and churches in the best way; and we doubt not that eventually Presbytery will be welcomed by all.

The views of brethren who would restrict all church organization to the natives also require careful study. They advocate missionary Presbyteries, but hold that foreign missionaries should not be members of them; these must retain their connection with Presbyteries at home; but, while standing outside of the native church-sessions and Presbyteries, they should act as their counsellors and guides. Even on this view, would not their influence be greater and

happier if they were identified with their native brethren? The native churches require the support of their foreign friends, and they will need it for many years; but if it be left to mere personal or "mission" administration, serious difficulty will be encountered by both parties, in cases of discipline and in the work of the ministry. The foreign minister, especially, will be embarrassed with duties involving the episcopal prerogative which we consider inherent in Presbytery rather than in prelacy, and so our plain Presbyterian minister will have to become a quasi bishop. He will be tempted to overstrain his legitimate influence, and take upon himself duties properly belonging to the native church. He will, moreover, be virtually an Independent minister, as well as a half-way bishop, for his Presbytery at home can exercise little supervision over one of its members whose life and work are so far beyond its bounds and personal observation.

Some of our brethren claim, indeed, in reply to such views as these, that missionaries are evangelists, of the order of Timothy and Titus, and are, therefore, not to be identified with the native ministry and church. This theory is too large for consideration here, but it may be suggested that the framers of the Westminster Standards, like the Reformation ministers generally, did not regard evangelists as among "the ordinary and perpetual officers in the Church"; and some of the most eminent of later ministers considered Timothy and Titus not as evangelists, but as agents of the Apostles for special services, so that,

when the apostolic office ceased, their office came to an end. By several Fathers of early time who refer to evangelists, their itineratory work seems to have been viewed as the chief feature of their ministry; but most modern missionaries are dwellers in stations, and are chiefly occupied with settled labors. Or if the title, as in the case of Philip, the only evangelist so designated in Scripture, refers rather to the work, or one of the functions, of a minister, then we find his followers in our regular ministers in some of their various duties. Some of our ministers may be ordained to foreign or frontier work, without pastoral charge; but we do not find, in Philip's example, that the ordaining of ministers and superintendence of churches, apart from the Presbytery, are their proper functions. In new countries, and especially in the United States, it is often deemed expedient to ordain, as ministers, men in whose call to the sacred office the voice of the Christian people is not heard; and this may be a reason why so many ministers are afterwards found in these countries no longer engaged in ministerial work. All that the exigencies of modern evangelism require is obtained by the ordination, in special cases, of missionaries, not as evangelists, but as ministers at large. And then they must order their ministry by the usual law and supervision of the Presbytery with which they are connected, which should be, if practicable, a Presbytery on the ground where their work is to be done. We can not think that calling missionaries evangelists exempts them from the usual conditions of our ministry. Abroad, as at

home, let Presbyteries be constituted, whose members shall consist "of all the ministers and one ruling elder from each congregation within a certain district." As the office of a minister includes that of a ruling elder, there is no theoretical difficulty in the way of organizing missionary Presbyteries at first, without either churches or ruling elders. Examples of this kind may be found frequently in the history of the American Presbyterian churches, and we presume in that of Presbyterian churches in other countries.

To emphasize these views, even at the risk of some repetition, we can see no warrant, in our principles of church government, for the position of foreign ministers separate from their native brethren. All live in the same district, and are engaged in the same work. They are brought together, in Presbytery, in the best relations to each other. The foreign minister has the superior education and general knowledge,—the native, the better acquaintance with his own people and all their ways; so that, in official counsels and acts, both parties are benefited by their being in the same body. Particularly is this advantage gained in cases of difficulty which unhappily will arise. But the almost special advantage of these common presbyterial relations is found in their benign influence in bridging over the chasm which too often exists between the foreign and the native laborers to the serious loss and injury of both. And hardly less important is the bearing of these joint relations on the great question of self-support by the native churches; this will best be promoted by the common counsels,

sympathies, and prayers of brethren who are united in the same church organization. It is not found to be a serious objection to this joint agency, that, after a while, the native members would outnumber the foreign. So far as the control of funds appropriated by the Missionary Board is concerned, the foreign members would of course be entrusted with their expenditure, according to rules approved by the Board. Certain questions of representation in the General Assembly, and also of appeals to that court, would need limitation; and then the sooner the native ministers outnumber the foreign, the greater our thankfulness to God. Signal examples could be cited to show that our Church system works well on heathen ground in these matters, as, for example, in the Presbytery of Ningpo, China. But these must be passed by for want of space; as also any remarks to show the happy influence, in various ways, of the missionary Presbyteries on the Church at home with which they are connected.

The somewhat divergent opinions in minor matters among the friends of presbyterial organizations must be barely mentioned. Differences as to matters of doctrine we do not class as minor, but it may be suggested that the creeds of infant churches among the heathen need not be as complete or extended as among advanced Christian nations; the idea of the Church as bearing witness to the truth, does not, we apprehend, require the same standards to be adopted by all, irrespective of their Christian knowledge. As to differences on points of church order, they can be

harmonized by the adoption of a good method, one founded on scriptural principles, and one which should fairly represent all sides of the case—a subject which remains to be considered. For some of the matters thus far outlined, and for others relating to the subject, the writer of this paper may be permitted to refer to two articles in the *Princeton Review*, of April, 1864, on the Supervision of Foreign Missions [reprinted in part in this volume], and of January, 1876, on Church Questions in Foreign Missions.

SECOND.

The method of forming Missionary Presbyteries should have respect to the ministers and churches with their ruling elders in each country, and also to the mother Church, by which they must be supported for a time. It will differ in its provisions, according to the sole or the joint occupancy of the field. The method recommended to the General Assembly which met at Saratoga last year [1879], is the one which was prepared by a previously appointed special committee of the Assembly, and is substantially the same as that of a preceding committee of the same body, after careful consideration by each. It is here inserted for examination by our readers. If not deemed satisfactory, it may suggest a better method. It is as follows:

"Your Committee, before considering the plan in detail, and after full discussion, unanimously adopted the following:

"'*Resolved*, That wherever a Presbytery is consti-

tuted on missionary ground, the foreign missionaries, with the native ministers within its bounds, should be members of such Presbytery, with representation of the several churches by ruling elders, as provided by the form of government.'

"The plan as amended and submitted for adoption is as follows:

"*I. In countries occupied by the Board only.*

"1. The native churches in the missions may be organized into Presbyteries, and eventually into Synods, if not already so organized, at their discretion as to the time of organization, and according to their convenience as to boundaries.

"2. Each Presbytery shall consist of all the ministers, native and foreign, not less than five in number, and a ruling elder from each church within its bounds.

"3. Native as well as foreign ministers and elders of such Presbyteries may be sent as commissioners to the General Assembly; but overtures contemplating changes in church matters in this country shall not be transmitted to any of these missionary Presbyteries for their votes.

"4. The Presbyteries may look to the General Assembly for all needed direction, counsel, and support until they become prepared to be independent.

"5. Appeals from church judicatories shall for the present terminate with the highest judicatory in each country, excepting that the foreign missionary members, in cases affecting their personal character or their ministerial standing, may appeal from the

highest local judicatory to the next highest judicatory in the United States to which they are constitutionally amenable.

"6. The Presbyteries and the Synods, wherever formed, should send to the General Assembly copies of their Minutes, Narrative of the State of Religion, and Statistical Reports.

"*II. In countries occupied by the Board and by the missions of other Presbyterian denominations.*

"1. Missionary Presbyteries and Synods which hold the same faith and order should be encouraged to enter into organic church relations with each other, in any country in which the missions of more than one Presbyterian body are conducted.

"2. When such relations are formed, the connections and relations of the churches and members of Presbytery with the General Assembly shall be in the manner and to the extent set forth in the preceding paragraph of this Minute, with the proviso that the Assembly will sanction the principle of distributive representation, and that only such ministers and churches of such judicatory shall be recognized by the Assembly as entitled to representation therein, as would be so entitled if they were upon a field occupied by the Board alone.

"3. Missionary Presbyteries and Synods formed on a union basis shall have full powers to decide finally on all cases that may come before them, having relation solely to native members, office-bearers, or churches.

"*III. In regard to Church Standards.*

"It shall be referred to the missionary Synods, or if there are no Synods, to the Presbyteries which contain at least three foreign members, to take order concerning Articles of Faith, Government, Discipline, Directory of Public Worship, and Rules for Judicatories. It shall be left to their judgment to determine the parts that ought to be included in their action on these subjects, having a wise reference to the degree of Christian knowledge and advancement whereunto the native churches have attained; but the condition is herein expressly made, that, in these Standards, nothing contrary to the Standards of the Presbyterian Church in the United States of America shall be adopted. It is further required that copies of the Standards thus adopted shall be transmitted to the General Assembly for approval."

This plan was not adopted in all its parts by the General Assembly, but the paper adopted is a good one as far as it goes. It is contained in the Minutes of General Assembly of 1879, page 620. It is feared by some that the Assembly's Minute does not sufficiently provide for certain practical cases; for this reason, further consideration of the subject is invited. It is not needful here to enter at any length into a discussion of the subject. An inspection of a plan is often better than a long argument on its merits, especially to such readers as are likely to examine this paper. We may state briefly that the parts of the report which were not favored by the Assembly

relate to appeals, to representations in cases of several missions in the same field, and to the Subordinate Standards of Faith. As to the last, and indeed to all three, it may be stated, without any doubt, that nobody was in favor of the third section from any tendencies to change the doctrinal standards of the Church at home, and certainly not in any "Broad Church" sense. A shorter and simpler creed seems best at first for churches amongst heathen peoples of low intelligence, most of whose ministers and elders are little advanced in their knowledge of theological questions, and who will, moreover, have to confess their faith in view of conditions very different from those in which our admirable Confession of Faith was formed,—indeed, under conditions not unlike those of the earliest Christian Churches, whose creeds were models of simplicity and brevity.

The paragraph restricting the right of appeals rests on the practical difficulties of the case if the usual course were pursued,—difficulties growing out of difference of language, distance, etc.; and also on the ground that the proviso here recommended would, for the present, answer all practical purposes. The paragraphs relating to representation in the home Church, it is hoped, will receive careful study. Where but one Presbyterian mission is in the field, the proposed arrangements for this purpose are at once simple and such as are usual among American Churches of our order; but where three or four missions are in the same country, the case is more difficult, and also more urgently in need of adjustment.

In Yedo, for example, missionaries of three Presbyterian bodies, holding the same views of doctrine and church order, are conducting their evangelistic work among people who speak the same language, live in the same streets, and often are connected closely by ties of kindred and family. It is unreasonable to expect that the native ministers, licentiate preachers, candidates for the ministry, churches and schools, should be divided among three foreign denominations. We are told, indeed, that the Churches at home must first be united, and then their missionaries and their converts will follow their example. As well might we insist that Germany and Ireland should become one country before their emigrating people could become American citizens; or else that these citizens of foreign birth should perpetuate here their former divisions.

It is understood that the reason of chief weight with the General Assembly, adverse to the method recommended in the Report of its Committee, was a grave doubt of the constitutional power of the Assembly to make such changes; and, certainly, in this country, such changes could be made only in the prescribed way, by overture to the Presbyteries. But is not the case abroad a different one? We respectfully suggest, that the Constitution of each Church, including its legal charter, is limited to its own country, and has no ecclesiastical or legal force in foreign countries, excepting in its application to its own ministers and members, such as its foreign missionaries. These lose no home rights by going abroad,

any more than the consuls and ambassadors of the Government represented by them. In strict theory, "the Presbyterian Church in the United States of America" has no jurisdiction over Presbyterian Churches in Japan or China. Chapter xviii. of its Form of Government contains ample warrant for our foreign missions, so far as their origin and their support are concerned, and also the superintendence of its own ministers and members engaged in these missions. With these, in strict construction, its constitutional power terminates, as we suppose. But there is still a large province in which its Christian wisdom may be invoked for aid. Questions of moment in our foreign work may often well receive the consideration of our Church courts, for counsel, sympathy, and direction within certain limits. The greatest reason of all justifies such action on their part. These things appertain to the missionary work, which concerns the glory of Christ our Lord, and therefore concerns his Church. We should say that this is specially true of infant churches planted by our missionaries. For the present, they need the fostering care of the mother Church. After a while, they will be able to walk without help, and then let them set up for themselves,—the sooner, the better.

A good method has much to do with our success. This we may too readily forget, in our deep conviction that the knowledge of Christ, faith in him, a holy life, a blessed entrance into heaven, are the great things—yes, the greatest. We cherish them above everything else. And it is for their sake that

we prize the best way of seeking their possession and of spreading abroad the knowledge of them among all nations. We have long been persuaded that in our own Church we have the best method of missionary labor; at any rate, the best for us. May it ever be moved by the indwelling Spirit of power and grace!—*The Catholic Presbyterian, June*, 1880.

LXVII.

MISSIONARY PRESBYTERIES AND THE HOME CHURCH.

As to Presbyteries in missionary fields there is some diversity of opinion. In the missions of the late Old School part of the Church, it was orderly to form Presbyteries in all countries in which three or more ministers were found, and they were authorized to ordain native ministers, duly qualified and called, whose names were reported to the General Assembly, together with all the native churches, and regularly entered on the Assembly's Minutes. In some of the missions received by transfer from the American Board in 1870, though the ordained missionaries were nearly all of the Presbyterian Church, its usual forms had not been fully adopted in some of the local organizations; partly, no doubt, because brethren of two denominations and their churches were connected

with the same missionary board. At present the tendency of opinion, both in the churches at home and the missions abroad, it is understood, favors the forming of Presbyteries in the missions on the same principles as at home. The Church acts in the spread of the Gospel, not as a society, nor merely from public sentiment, but under a divine commission. In fulfilling its great work as a Church, its sense of Christian duty is clear, and is closely connected with the welfare of the native churches. Both unite well in the work of evangelization. But here important questions arise, to one of which careful attention is now invited.

Should the churches and presbyteries in the countries occupied by our foreign missions stand in ecclesiastical relations with the home churches or be independent of them? This is a question closely connected with the subject of co-operation by the home churches in this work, especially in the case of two or more Presbyterian Churches laboring in the same field. Eventually all parties look to the native churches becoming independent of the home Church; but while they are in a state of infancy, and until they are able in some good measure to support their own ministry, is it expedient that they should be placed on an independent basis?

The reasons for independent organization are partly of a practical nature and partly theoretical. The former seem to rest on the idea that the same methods of representation and appellate jurisdiction must be adopted by the native churches and ministers as are usual in the Church at home, if ecclesiastical relations

are to be maintained between them. Hence, it is alleged that difference of language and remote distance would make organic relations inconvenient, if not impracticable. Conceding some weight to this statement of the case, it may yet be claimed that it assumes a rigid uniformity of procedure that is not verified in the history of Presbyterian Churches in different countries, nor justified by the providential circumstances of the case. Considerable diversities of practice already exist, and it may be presumed that existing usages will be modified to meet the exigencies of the native church. Limiting cases of appeal, or terminating them with the highest court in each country, placing representation in the home churches on a distributive or some other basis, etc., are examples of modifications that may be deemed expedient.

Theoretical reasons for the independence of native churches in each country may result from the general idea of independency as a form of church government. On this theory provision must be made for fulfilling duties in the mission field to which local churches are inadequate, and, therefore, it is held by some that missionaries are to be distinguished from other ministers. They are not to be connected with the native churches, except as counsellors and advisers. On the theory of the Presbyterian Church as to the ministry, it must be owned that it is difficult to give a presbyterial status to foreign ordained missionaries, if we adopt these independent views. But waiving this, the influence of such brethren as coun-

sellors would be greater within than without the local presbytery; while their standing outside, giving advice, would be likely to result in their giving directions, as if they were prelates. Indeed, there is risk of the foreign ministers gradually exercising powers that do not belong to them, and so the parity of the ministry becomes seriously invaded, as was sadly the case in the early centuries.

Another theoretical reason for independent native churches grows out of regarding foreign missionaries as evangelists. Views are sometimes advocated of the office of an evangelist, which tend to place in the hands of missionaries certain functions of church government and ordination. But the office of an evangelist *eo nomine*, like that of "apostles and prophets," was probably special and temporary, limited to the early age of the Christian Church. Or, if stress be laid on "the work of an evangelist" as still abiding, it may be such work as is common to all Christians, described in Acts viii. 1–4; or else it may be work included in the functions of the ordinary ministers of the Church. Certainly no idea of an evangelist can be entertained now that would place the power of ordination solely in his hands, without reference to the "laying on of the hands, of the Presbytery." Even if foreign missionaries were evangelists it is not apparent how they could be regularly connected with an independent church.

On the other hand, good reasons recommend a qualified organic relation between the missionary and the mother churches, to continue until the former

reach the ground or stage of self-support. These may be briefly stated as follows:

1. The real relationship is that of parent and child. For a time the native church is necessarily dependent on the mother church; eventually it will be strong enough to walk alone. In the meantime it does not seem to be wise to encourage native presbyterial organization independently of the Church by which it is chiefly supported, and by which the mission is altogether supported. So far as the native churches are concerned they are at first not only too feeble in pecuniary means, but too immature in knowledge and Christian character, to undertake the somewhat difficult duties of government and discipline. As well might such duties be assigned, in many cases, to the baptized children of our home churches who are under ten years of age.

2. The office and the essential duties of the foreign and the native ministers are so much the same that they properly rest on the same ground, ecclesiastically, abroad as at home. All the ministers and a ruling elder from each church, within certain geographical boundaries, should constitute the Presbytery. In its broad limits ministers and elders of different gifts, acquirements, social position, etc., meet together as Christian brethren. One of our American Presbyteries has on its roll ministers of Scotch, Irish, French, German, and other European birth and training, and many men from different parts of our own country, including men of African descent, and Hebrews—ministers who differ very widely in many respects,

but who are all catholic, sympathetic, and happily united in common service for Christ. Distinctions of ecclesiastical position are to be deprecated in the mission field, while different kinds of work may yet be conducted satisfactorily there as at home. In the presbytery the usual order of church life and action can be well exemplified. Certain dangers are therein best averted, as of undue lordship on the one side and distance on the other; these interpose a barrier or chasm between parties that ought to be closely united. In this way, moreover, mutual aid and Christian sympathy may best be shared by both parties as in a family. It was in this way, it may be held, that the apostolic churches were organized, governed, strengthened, and qualified for the highest degree of usefulness.

3. By the union of the native church and the mother church the great principles of Authority and Representation are best subserved. At first independency tends to ignore these great matters. Its practical working too easily may become chaotic. The influence of the foreign members of presbytery is at once conservative and progressive, and well suited to be of service to the native members.

4. This union is of great influence in developing the work of self-support among the native churches, and also the work of extending a missionary spirit among them. Too often this is a work of slow progress. Its attainment would be expedited by close relations between the parent church and the infant churches abroad. The correct views of the former

would be influential with the latter, in a ratio with the nearness of their relations to each other. The missionaries would enjoy more frequent opportunities as members of the same presbytery with their native brethren of calling their attention to these subjects, and their influence would be far greater than if they were standing at a distance and members of a presbytery in a foreign country.

5. Such union is of great service to the foreign missionary. It brings him into the best relations with the native brethren. It secures for him their friendly watch and care, often a conservative influence of invaluable benefit, especially as contrasted with the virtual irresponsibility as to ecclesiastical supervision which exists if his connection is only with a presbytery in a distant country. It gives him the finest opportunities of usefulness. All of these advantages are enjoyed in a less degree, and under conditions more or less embarrassing, on the opposite theory.

6. Such union is of indispensable benefit to the home Church in its missionary work. It tends to bring the mission field, and especially the infant churches in it, near the heart of the Christian brethren who are united in their support. It calls forth in behalf of the native ministers and churches such sympathy and aid as spring from church fellowship. In a word, it fosters the spirit of missions at home.

Briefly as most of these reasons have been stated, they seem to favor joint ecclesiastical relations between the missionary and the home churches. A careful examination of apostolic usage and of early

Church History would, it is believed, sustain the same conclusion.—*Second General Council, Presbyterian Alliance*, 1880, *pages* 1144–1146.

LXVIII.

"FOREIGN MISSIONS: THEIR RELATIONS AND CLAIMS."

THIS is the title of a recent book by the Rev. R. Anderson, D.D., for many years the Senior Secretary of the American Board of Foreign Missions. It is published by Charles Scribner & Co., New York. We wish to commend it warmly to the attention of our readers. Its venerable author, by long and varied experience in the administration of the missions of the American Board, and by wide observation of the missions of other Boards, is qualified in an eminent degree to write on missionary subjects, and this book could have been written only by one thus qualified. It may be regarded as embodying the author's theory of the best way of conducting the work of missions, particularly as this work is developed in the missionary field; but the theoretical and the practical are combined, and it seems to us usually with great and good judgment.

The book is written mainly from a Congregational stand-point, so far as questions of church government are concerned; but the author's views are not present-

ed in a controversial form, and sometimes rather underlie the current of remark than appear in a positive shape. It is not his object to discuss such questions, but they can not be ignored in the practical work of giving the Gospel to the heathen, any more than in building up churches at home. We may refer to the chapters on the "Development of the idea of the Christian Church," the "Characteristics of the Apostolic Church," "The Principles and Methods of Modern Missions," for views which either affirm or imply the Congregational idea of the Church. No Presbyterian, we suppose, who understood his own system, could discuss these subjects without reaching the conclusion that the Church as such is a divinely appointed missionary society, as shown by Scripture texts and examples. Some of these the respected author of this book quotes without drawing this inference from them, but we are persuaded this is their true meaning. Resting the work of missions, both in its warrant and in its general administration, on this sacred ground, we have the will of God in this matter as one of the main supports and encouragements in our Christian duty. See this theory admirably presented in Dr. Edward P. Humphrey's Sermon, in the *Foreign Missionary*, October, 1857.

We fully agree with the author as to the importance of "local churches," and we trust his varied and excellent instruction concerning them will be well considered, especially by our missionary brethren. But we would not make these churches "self-governing" in India or China, in any different sense from what is

understood and practiced in the presbyterian churches of our own country; the principles which should control the subject are the same in all countries. Greatly as the author's views are to be valued concerning these native churches, we could hardly join him in saying, "The first duty of a missionary is to gather such a church." Rather, his first and last duty is to preach the Gospel. Then, when the Holy Spirit has made the word effectual unto salvation, gather the converts into the church. As churches are multiplied, unite them in presbyteries, abroad just as at home. Nor should we separate the foreign ministers from these presbyteries. This is a point of much practical moment. "The ecclesiastical bodies for native churches and pastors should be exclusively for them; the missionaries sustaining only the relation of advisers";—which, we respectfully submit, is to treat the latter as neither Presbyterian nor Congregational ministers, but *quasi* bishops, and virtually to separate them from presbyterial supervision, while it works to the serious disadvantage both of the foreign and native members of the mission—see this question considered in an article on the Supervision of Foreign Missions, in the *Princeton Review*, a few years ago, and reprinted in these papers.

Before passing from these questions of church government in missions, we should quote the respected author's remark on page 159. "I should add that missionary societies and missions, though technically speaking not ecclesiastical bodies, have become (as has been elsewhere affirmed) a component part of the

great modern structure of the Christian Church, as it is being organized under God's providence for the conversion of the world; and they should be permitted to sustain the responsibilities and perform the duties that are essential to the prosecution of the missionary work on the broad scale of the world." In accordance with this is the suggestion, in the next chapter, that Ecclesiastical and Voluntary Boards are on the same footing. We need not enter on this subject. Our old theory of the Church, as it is presented in our Presbyterian Standards, seems to us certainly well adapted to all missionary purposes, as we should expect from its being of divine warrant. The only proviso we need to make is, that it be moved and governed by the Spirit of Christ; and without this, no theory will work well. Referring to our method of reducing it to practice, however, we could wish that the business coming before our General Assembly should be so modified that the Assembly could devote more time to the cause of Foreign Missions. This would enable this body to hear and consider reports from its Standing Committees, one on each of the great missionary fields, Africa, China, etc., as these are brought to the Assembly's attention by its Foreign Board. And we should be glad to see an equal amount of time given by the Assembly to the various Home Boards. Thus we should hope to gain all that is important in the large "Annual Meetings" and "Delegate Meetings" of other missionary bodies, so far as popular impression and influence are concerned; so far as everything else is concerned, we would exchange our Gen-

eral Assembly for no other leading agency in the work of missions.

If our space permitted, we should like to refer to the subject of education as presented in this book, on pages 113, 114. As a part of missionary work, it is here restricted to the children of the native churches mainly, if we correctly understand it. Its province seems to us broader, however, and if employed as a converting agency, when Providence permits, we think missionary schools are of very great value; yet the danger of their becoming schools chiefly of secular learning needs to be watched. The question of their use turns not a little on the door opened for them, and more on the motive and aim with which they are conducted. The same reason forbids our trying to controvert respectfully the author's opinion, that "no white man should join their missions," that is, missions in Africa. It is not a question of color or race, but of talents, education, and grace, that should be considered here. Give us the same qualifications in a colored man as in a white man, and give us a sufficient number of such well-qualified laborers, and all will go on well; but in the meantime, why should not white missionaries as well as white merchants be found in Africa? As to the general subject which is often referred to in this book, the purely spiritual nature of the means to be employed in the work of missions, we have felt at times that the opinions expressed stand in some need of modification. We would not say that a missionary stationed among the Africans, for instance, was not at liberty to give them

instruction as to a better way of clothing themselves or obtaining a support from the ground. Much depends in such cases on the leadings of Providence; and everything on the motives and aims of the missionary; especially should it be always clear that he was pursuing a disinterested course.

While thus referring to some things in regard to which we would respectfully dissent from the positions taken in this book, it gives us great pleasure to refer to the much greater number of subjects here discussed, which every reader will regard with approval and often with deep emotion. The chapters on "Missionary Life Illustrated," "Hindrances at Home," "Diffusion of Missions," "Success of Missions," etc., will be found to be full of interesting and valuable views and information; but our narrow limits preclude further notice of this truly valuable work.

LXIX.

WHAT PRESBYTERIES CAN DO.

"WE defer, of course, to the judgment of Presbyteries on the ground. If they are able to furnish the men and the means needed for Indian work in their bounds, we would be glad to see them engage in it, and take the full control of it; but if, for the pecuniary support of the work, resort must be had to the Church at large, then it is best to do so in the way

pointed out by the General Assembly. We think there is no Board that would not gladly concur with the counsel or the action of a Presbytery, so far as practicable."

We reprint this paragraph from the last number of the *Record*, to recall attention to it, and to enlarge its application. The action suggested need not be restricted to Presbyteries that have Indians in their bounds. We see not why similar action would not be proper in all cases—in Africa, or China, or elsewhere. It is, no doubt, true that most Presbyteries in our foreign fields have but very limited pecuniary means at command, or available from churches or individuals under their care. But let a beginning be made as soon as practicable. Let the aim be to develop self-support, and also effort for the spread of the Gospel, at the earliest time. If the churches can give but little, they will be accepted by the Saviour for what they have, and their engaging in efforts to serve him will, no doubt, increase their pecuniary means. The policy of deferring such action is injurious, however laudable may be its motive. A venerable missionary, after more than forty years' faithful labor, was deploring to the writer of these lines the unwillingness of his converts to contribute to the support and spread of the Gospel. He ascribed this unhappy result in part to the neglect of proper instruction, and this neglect itself proceeded from an amiable feeling with which we all sympathize. "When we first came among them," said he, "we felt that we could not do too much for them." This feeling was

worthy of praise, but its practical exercise our aged friend mourned over as not well adjusted to human nature even under the influence of divine grace.

If Presbyteries in missionary fields can not do much in this way, at least let what is practicable receive systematic and vigorous attention. Each Presbytery, especially when composed of native and foreign members, can carefully survey and consider its immediate field and all parts of its work, giving patient and particular attention to its interests. Then it can take up each case for such action as may be within its ability; and thus a church may be encouraged to do all its duty in the support of its pastor. A young man of promise may be aided in preparing for the ministry. Means may be called forth for building a house of worship, etc., all on the basis mainly of native or local expenditure, rather than of foreign. All this is within the proper sphere of Presbyteries, and the united action of their members—foreign and native —will tend to secure the best results in the essential work of self-support and the not less essential work of spreading the Gospel. They can do these things without reference to any Board.

LXX.

ENDORSEMENT OF OBJECTS.

THE Board's endorsement of objects for the support of the churches is a reasonable one which should

be welcomed by the friends of missions. We quote two paragraphs from its rules:

"5. The mission [or Presbytery] should prepare at the end of each year a careful estimate of the probable necessary expenses of its work for the year ensuing, specifying the different objects in detail, to be forwarded to the Board the first week in January. When there is more than one station in a mission, each station should prepare its estimates, to be submitted for examination and approval by the mission at its annual meeting; and the general estimates of the mission should be based on and include these station estimates. It is the desire of the Board that the estimates should be so complete as to preclude special applications by the missionaries to churches, Sabbath-schools, or other associations, for objects not specified in them. No missionary should apply to the Board for funds for mission work, without first conferring with the mission. When these mission estimates have been approved by the Board, they govern the expenditure of the year, and must not be exceeded. If special cases arise, calling for new expenditure, they should be made matters of correspondence with the Board, excepting when funds to meet them are provided from other sources than the treasury of the Board, such as donations of Christian friends at the station, or from sources referred to in the next paragraph.

"6. The object of missionary life must ever be held sacred, that of preaching Christ and him crucified; but if, without turning aside from this object, missionaries

should be led by providential circumstances, with the consent of their brethren in the mission, and the approval of the Board, to engage in work that brings to them pecuniary remuneration, the moneys so received should be turned over to the treasury of the mission, to be used as local funds under its direction, and to be reported to the Board; in such cases the missionaries will continue to draw their usual salaries from the Board."

Here it may be noted—1. That these estimates begin with the brethren in the field. 2. That their common or united judgment is sought as to all parts of their work. 3. That ample margin is given for new objects. 4. That the approval of the Board is needful. 5. That local gifts or income in the mission is left to the disposal of its members. These things seem to combine free action abroad with general supervision at home, in a way not objectionable or injurious, and such as may well receive the confidence of our churches. Exception is indeed sometimes taken to the second of these provisos; personal attachment sometimes leads donors to wish their gifts to be expended by a particular missionary, and on the other hand, missionaries sometimes, but rarely, wish to have funds placed at their personal disposal. In actual practice, this result is sometimes secured; but we think our readers generally, as we believe the missionaries also in most cases, approve the rule as it stands. It certainly appears to afford a good and sufficient reason of the judicious use of sacred funds.

Exception has also been taken to the fourth point

—the approval of the Board, as if it were adverse to liberty of action. We must not enter on theoretical discussions here, but we may suggest — 1. That in practice this rule has seldom been complained of. With missions in so many different countries everybody sees that some directing organization is needful. If mistakes or evils of any kind occur, they may usually be ascribed to the imperfection of the agents, rather than of the rule itself. But 2. If serious evils should occur, and such as are not remediable by kind Christian conference, then our Church system provides an authoritative, easily understood, readily applicable way of correcting them.

The second of these rules is connected with the first, as relating to the expenditure of funds; but it rests on other grounds—mainly the securing of disinterested missionary service; partly, the protection of missionaries from injurious reproach, as if they, like most other foreigners, were seeking pecuniary gain, etc.

LXXI.

CAN A MISSIONARY BOARD KEEP OUT OF DEBT?

YES, certainly.

It is, however, no easy matter sometimes. Calls for new or enlarged work are urgent. Earnest friends, at home and abroad, insist on advanced action. The plea

of faith is a strong one: "You must have faith. The funds will come. Do not hesitate," etc. The Board itself sees clearly the open doors for work, is predisposed to enter them, and feels assured that the churches are able to give larger funds.

Nevertheless, the Board is but the steward of the Church's gifts to this cause, not the proprietor. It must of course act on the principle of faith; but faith is not blind, and must have reference to the revealed will of God and to the leadings of his Providence—the latter as viewed in the light of the former, but yet requiring to be carefully considered. It would not be faith, it would be credulity every way injurious, for a Missionary Board to incur expenses which it could not reasonably expect to meet. Its position, in this matter, is much like that of a wise, enlightened business firm engaged in some lawful occupation; it must keep in view its probable means of fulfilling its engagements; otherwise, its action will soon be embarrassed, its hold on the confidence of the churches weakened, and its course end in disaster to sacred interests. In a proper sense, its business operations must be conducted on wise and sound business principles, which are surely consistent with true faith; all wise men act on them, men of faith as well as others. But we need not dwell on these truisms. Leaving them for facts in the case—

We refer to the past history of our Board, in reply. From 1833 to 1839, no debt was reported. In 1840, when the times were greatly depressed, there was a debt of $2,460, which was nearly extinguished next

year. Thence to 1857, there were three instances of nominal indebtedness, the largest amounting to some $400. In 1857, another period of great financial difficulty, there was a debt of $11,030, but it was reduced in 1858 to less than $1,200. No debt was reported afterward until 1862, $952; nor any in the next three years. In 1866, there was an indebtedness of $2,849. Afterwards came "the flush times" following the war, and with them financial trouble to the Board. In 1867, the indebtedness was $35,472; in 1868, $27,139; in 1869, $5,437; in 1870, $40,601—but some of the friends of the Board sent in, as special donations, $41,210, so that the Board should enter on the era of reunion "out of debt." The returns of later years are in the recollection of our readers or are easily accessible, and need not here be given. Nor shall we now refer to thoughts suggested by these figures, except to add that the confidence of the churches in the administration of the Board in all those former years—years of steady growth—and also the success of its missions, were both largely owing to the fact that it did keep out of debt.

LXXII.

THE DISCIPLINE OF A NARROW INCOME.

ALL are opposed to retrenchment. Yet to a Missionary Board, as to a family, or an individual, it may be

unavoidable; it may even be a wise and gracious discipline. It may lead to a closer scrutiny of expenses, to a better adjustment of plans, to a greater sense of dependence on the blessing of God. Let a simple example be considered. A mission school of a hundred boarding-scholars may be conducted on the general idea of gaining advantage by large numbers. It is a great charge, however, in other respects than financial —a heavy, wearing burden on all the teachers, and especially on the ladies of the mission, in a tropical climate. Many of the scholars are not bright, but the school goes on in ordinary times with more or less of encouragement.

Times of pecuniary trial follow; it becomes necessary to reduce the number of scholars to sixty. The missionary brethren are led to select the boys and girls of best promise, to act more fully on the eclectic rule, to give greater thoroughness to their training, now more practicable with a smaller number, to make more particular reference to evangelistic objects, and this at less strain. The result of such recasting of methods is beneficial; the narrow income becomes a useful discipline, and leads to greater efficiency in some cases.

However, we could wish that changes of missionary plans, if desirable or expedient, might be made not so much for reasons of pecuniary pressure as of wisdom from on high, profitable to direct.

LXXIII.

THE TIME REQUIRED FOR THE CONVERSION OF THE WORLD.

ONE writer says it will take fifty years. A speaker lately specified twenty years. Our answer is, we do not know. Nor are we anxious to know. What the Church has to do is to preach the Gospel to every creature. To do this, in any complete sense, requires a great company of well-trained preachers. Ordinarily such men are not to be found in a short time. Many faithful missionaries have spent more than thirty years without seeing numerous conversions, yet their labors were included as a part of the all-gracious purpose of God towards the conversion of the world. What *might* be done, time and grace will show. Meanwhile, let each follower of Christ try to obey his last commandment, and feel sure that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

LXXIV.

OFFICES OF THE BOARD.

THE late Old School Church pursued a generous and wise policy for its Boards, in providing suitable office-rooms for their executive work. In those days

there were three Boards in Philadelphia, and one in New York. Accordingly, in 1839, it is stated in an official appeal of the General Assembly: "As we have now three Boards of the Church — the Board of Domestic Missions, of Education, and of Publication—in Philadelphia, and the Board of Foreign Missions in New York, so at least two capacious buildings, one in each city, are urgently needed. One such edifice in Philadelphia might accommodate the three sister institutions with their necessary offices." Accordingly donations were solicited for these purposes, to be made at the time appointed for commemorating the Fiftieth Anniversary of the General Assembly. For several years the three Boards in Philadelphia were accommodated in the building thus obtained. Afterwards a separate building was purchased for the Domestic Board in Arch Street. Upon reunion, the Arch Street house was sold, and the avails, over $28,000, were transferred to the Home Board in New York,—we always supposed for the same purpose or its equivalent. And after reunion, the old joint building, and the late New School publishing house, with which it was united, were changed into the elegant edifice, 1334 Chestnut Street, where the Boards of Publication, Education, and Relief have now their excellent quarters, rent free as before. The Freedmen's Committee, one of the most important of our Domestic Boards, has no house of its own, but we believe its office is held at a low rent.

In those days of 1839, it seemed not to have been expected that more than one Board would be placed

in New York, and in giving its warm approval to applications for funds for its use, the rooms required for offices, storage, etc., were referred to, and the expectation was expressed that some parts of the building might be rented so as to secure income to the Board. After about three years the requisite funds were obtained, the largest donor being an estimable lady, a member of the Scotch church, long since departed this life, and the next largest being a member of the First church, still living; but gifts were also received from many other parts of the Church. And thus the modest but comfortable and well-built edifice at 23 Centre Street was obtained—to the great rejoicing of many friends, after the repeated and uncomfortable changes from place to place in rented rooms. This little sketch shows two things: 1. The Mission House was not a joint building, but one for the Foreign Board alone. 2. That the funds invested in it were of the nature of a trust; it was permissible to rent a part of it, and this was even expected, but the rent so obtained was to be used in aid of the Board's purposes.

Accordingly, some rooms were rented as offices for lawyers, and one as a book-store for a time, and afterwards for other business purposes. A few years after reunion, this Centre Street building was put in good condition—a needed improvement, which would have been made long before but for some difference of opinion among our friends as to the expediency of "going up town." This question once settled, the missionary museum was brought from the third to

the first story, and it became practicable to offer rooms for offices to the Home and the Church Extension Boards at much less rent than they had been previously paying, and affording also better accommodations than they had before obtained. The rent was fixed by a committee of business gentlemen representing the three Boards, but the rate was reduced by the Foreign Board at its own instance two or three months ago, the reduction to take effect at the beginning of the current year. It stands now, as before, at a low rate. The "down-town" situation of this building, within easy reach of the shipping, post-office, banks, etc., is of great convenience. And now with the new and speedy modes of travel in this city, all converging to the City Hall Park, or else within easy reach of it, the situation of the Centre Street house has become so eligible, that it probably would be quite practicable to rent the rooms occupied by the Home and Church Erection Boards on advantageous terms to similar religious institutions. But we see certain great advantages in having our Presbyterian offices in the same building. And we hope, if it is agreeable to all parties, it will be so ordered for many years. [1879].

LXXV.

LENGTH OF MISSIONARY LIFE.

It is an erroneous impression, and a very unhappy one, that the life of missionaries is always and necessarily short. This idea is sometimes presented with a degree of precision that is surprising, as when we are told that the average period of missionary life is five years and six months, or some other short term. We are confident that a full statement of the case would show a widely different result.

The average length of life has no doubt increased with the greater knowledge of missionary countries, and the greater experience of missionary institutions. At first, men were sometimes sent out who were not well adapted to certain climates; but now mistakes of this kind are less frequent. Great attention is very properly paid by the executive officers of missionary societies to this matter, though from the nature of the case mistakes may still too easily occur. Nor is their care limited to the selection of men having a good prospect of enjoying health: it follows them to their field of labor, and provides for their comfortable support, in circumstances as favorable to health as the climate, etc., will permit. As a mere matter of economy, to say nothing of usefulness, it would be unwise to expose the health of missionary laborers to any needless risk.

Most of the missions of the Board are of too recent

origin, or they have too small a staff of laborers, to furnish valuable statistics on this subject; but the mission in India may be considered an exception, in some degree, to this remark. We present here some statistics, drawn from the first ten years' history of the mission — the period from 1833 to 1842. The selection of this particular period allows us to test its lessons by a subsequent period of twenty-one years. [Some have died since 1863, but we include only returns to that year.] And as the climate of this country is considered more injurious to the health of foreigners than any other excepting Western Africa, the lessons taught by these returns will be regarded as likely to be confirmed by the statistics of other missionary fields.

We may tabulate the returns of the India mission as follows:

Missionaries.	Arrived in India.	Left India.	Died.
W. R.	1833	1834	1834
J. C. L.	1833	1836	
J. W.	1835	1861	
J. N.	1835		
J. R. C.	1836		1862
J. McE.	1836	1838	1845
J. M. J.	1836	1857	
W. S. R.	1836	1843	
J. P.	1836		1853
J. C.	1838		1845
H. R. W.	1838	1846	
J. H. M.	1838		
J. L. S.	1839		
J. E. F.	1839		1857
J. W.	1839	1854	

Missionaries.	Arrived in India.	Left India.	Died.
J. O.	1840		
J. C. R.	1840	1848	
W. H. McA.	1840	1851	
L. J.	1842		
J. W.	1842	1849	

On these returns we remark:

1. The number of ministers who reached India in the first ten years of the mission, 1833–42, was 20.

2. Of these, 15 are living, and 5 are dead.

3. The *age* of most of these ministers we do not know with certainty, but we have reason to suppose that 27 years may be mentioned as the average, at the time of their arriving in India. Three of them were older than usual — 36, 35, 31 — which accounts for the rather high average, as compared with the age at which most of our ministers enter on their work. Of those now living, none have yet reached the age of 60; but of two who died, one was 62, and the other would now be 62 if his life had been spared.

4. The average time of all since they went to India is over 21 years; to this must be added, in order to complete the case, the average of whatever years may be allotted to the fifteen still living.

5. The average time spent by these twenty ministers in India is over 15 years. It is nearly 18 years, if we deduct the returns of three who probably ought not to have been sent to that country, on account of health. The average time spent by the six still in India is over 24 years.

6. We may add concerning those still living who

have returned to this country: Six came home for reasons of health, either of themselves or their wives, of whom three would not have been sent out under the views now ruling, and three returned for reasons connected with their families, but not referring primarily to health. All of these returned missionaries are still engaged in the work of the Church.

These statistics, so far as they go, are of marked encouragement. They tend to show that the average of missionary life, even in India, is quite equal to that of ministerial life in this country. Life insurance companies, therefore, we should think, need not hesitate to take insurance risks on missionary life. What we chiefly note, however, is the evidence thus afforded to show how groundless is the notion that missionary life is necessarily short. These returns certainly teach a different lesson.

LXXVI.

MISSIONARY DEPUTATIONS.

SOME missionary Boards have sent out deputations to inspect their missions; usually a secretary or one of the executive officers is commissioned for this purpose. Like many things, this plan of superintendence has two sides. In its favor it is alleged: 1. That better knowledge of the mission is thereby gained. 2. That a wiser adjustment can be made of matters in

the field. 3. That greater sympathy is secured with the missionaries. And 4. That a deeper interest in the work at home can be created by the report of the deputation. A certain degree of weight should be given to some of these arguments, especially the last, but there are drawbacks. After considering the history of several deputations from six missionary Societies and Boards, we are led to think the most useful was that of a late secretary, previously an experienced missionary, who spent a year in one mission. But in general the drawbacks are serious.

It is usually the case that the knowledge gained by a deputy is marked by imperfection. He can but seldom know the language of the natives, so that his opportunities of understanding difficult subjects are limited; and usually his visit is a flying one, seldom occupying more than a few days. We have had reason to complain in this country of many books of travel by Europeans, even by some who speak our language, written after spending a few months amongst us; much more should we expect the report of a hasty visit by a missionary deputy to India or China to be lacking in thoroughness. He has seldom time to become well acquainted personally with each missionary, much less to penetrate fully into the difficult subjects, which often in great variety mark the condition of the work.

Another adverse thing is the embarrassing relative position of the deputy and the missionary. The latter may readily feel that his standing and his work are liable to be reported "at headquarters" in a way that

may do him injustice—not intentionally, of course, but yet too readily in view of the circumstances. And if to this be added the difficulty which the former must meet, from his brief and slight acquaintance, the risk of evil seems to be serious. If, moreover, the deputy reaches conclusions without a full knowledge of the history of the mission, and a patient study of the missionaries; and if he is predisposed to be impressed by great and visible results rather than by the slower, though it may be deeper, causes at work; this relative position of the deputy and the missionary in the midst of his labors may prove not only embarrassing, but seriously injurious to the best interests. Indeed if such official or semi-official visits must be made, as of urgent need in mission work, then would emerge a strong argument for regular Episcopal jurisdiction—subject as it would be to Church law, and not solely to personal traits. Let the deputy be a man of strong convictions, and one confident in his theories, and it will not be strange if he presses his views to a result that may work great harm, all the more to be deprecated if such result is reached against the judgment of missionary brethren of ability equal or superior to his own, and of thorough acquaintance with their life-long work. This, unhappily, is not a fancy sketch of imaginary evil, though not in any mission of our Board.

A minor and yet not unimportant adverse thing is the expense which these deputations involve. A journey to and from distant missionary countries requires a considerable pecuniary outlay. Meanwhile the salary

of the deputy, if he is an executive officer, is going on. Expense must be incurred, moreover, for conducting the service of the office in the absence of its incumbent. Now all of this may be money well expended, if the exigencies of the service require it; otherwise, it is not a justifiable expenditure.

But finally there is "a more excellent way." It can be stated in a few words: Appoint the right kind of men as missionaries and as secretaries, and then trust them, under the usual safeguards against injurious action which our Church has provided. Especially let the secretaries carry in their minds full and particular knowledge of details. These may be readily acquired, and can not safely be neglected. Besides this, is the information and counsel derived from missionaries when they return to this country on visits, which are often of great value. And there is the regular correspondence, the letters of every month, or every week, in many cases; the annual reports of the missions; the careful, discriminating, yet sympathetic study at the missionary office of everything that affects the work of the mission; the mature action of the missionary board; the authoritative judgment of the Church in its General Assembly,—all pervaded by the spirit of earnest consecration to Christ, and influenced by common views of doctrine, Church order, and Christian duty. All of these tend to lessen the need of deputations. Let the public sentiment of the churches, and the baptism of the Holy Spirit, pervade and reinforce all the counsels and measures of our work of missions, and then its whole movement may be ex-

pected to go forward abroad, as our church work does at home, without the aid of special and official visits. Indeed these seem to be rarely if ever needed, and are certainly open to grave objections; while yet the visits of Christian friends, clothed with no official character, may well be welcomed in every mission.

LXXVII.

RECALL OF A MISSIONARY.

THE recall or dismissal of a missionary may sometimes become a duty. This is evident in cases of flagrant immorality, when confessed. In cases less evident it may also become expedient, as in the event of chronic ill-health, without reasonable hope of recovery, and involving a heavy burden on other missionaries, hindering them in their work; the failure to learn the native language, the want of industry and concentration of purpose in the duties of missionary life, mental incompetency for efficient missionary labors, etc. The funds of the Church should not be misused in the support of men that can not or will not do the work for which they were commissioned.

The manner of such recall, in cases not of immorality, is a subject of some difficulty as well as of practical moment. It clearly should not be such as would inflict needless suffering, much less such as would hinder one's usefulness in other work for

Christ. Neither should this action be taken at the instance of a secretary, nor a resignation of a missionary be enforced by his influence, without fair and open hearing by the Board. Moreover, the dismission or compulsory resignation of a missionary should not result from the action of his brethren in the field without previous brotherly conference with him, and his having at their hands due notice of their dissatisfaction and fair opportunity of self-defence. In no case should they take indirect action to effect his dismissal; but on the golden rule and according to the spirit if not the letter of the rules of the Church, they should give him previous notice of the course which they intended to pursue. It is needless, however, to enumerate the various phases of a subject of this kind. The Board's rule is clear and comprehensive: it "reserves to itself the right of recalling a missionary or of dissolving its connection with him, for sufficient reasons, which are to be of record, and to be submitted to the General Assembly with the minutes of the Board."

In any case of alleged immorality, if not confessed, but denied, the accused is entitled to be heard by his Presbytery before final dismissal is reached, though suspension from missionary service may be necessary when it is impracticable to secure action of the Presbytery without considerable delay. Happily but few such cases ever occur. Cases not of immorality are also rare, and are seldom to be expected if careful judgment is exercised in the appointment of missionaries. But when it appears to be evident that a mis-

take was made in the appointment of a missionary, then all the careful steps already indicated in this paper should be taken after prayerful and candid consideration, so that no man's good name and influence may be put in risk of injury without sufficient cause, nor without reasons that are "of record"—such reasons and such proofs, in short, as are required by the standards of the Church in Presbyterian communions. And in all cases, whatever action is taken may be brought under review in various ways by the Church courts, and redress secured if injury has been suffered. This reserved right may be considered as rendering needless any more specific reference to the action of Presbyteries in such cases. Instances could be given where no such action would be desired by brethren who were most concerned; indeed, would be only embarrassing to them. But with the open and free light of presbyterial action in any case, there can be little if any risk of evil; certainly none that could not be redressed.

In order to avoid turning public attention unnecessarily to cases not involving immorality, frank and kind conference between a missionary and his brethren, or a missionary and the Board or its secretary, may be highly expedient. No objection is perceived to such conference taking the form of unofficial, kind, personal letters, which should frankly state the case, and then leave the missionary free to follow his own views of duty, free to ask for official action and to abide at his post until he received further light. And he might well feel grateful for such informal con-

ference, if it were conducted in a Christian spirit. He might also feel grateful if thereby he were led to withdraw from a post to which he was ill adapted, and to enter some other field of labor without loss of influence and without embarrassing publicity.

LXXVIII.

"MISSION" OR PRESBYTERY.

In many of the countries occupied by our Missionary Board, a considerable class of local affairs is entrusted to a Committee, consisting of the foreign ministers and laymen on the ground, and usually called a "Mission." This is different from a Presbytery, so that often two organizations are in practical use. It is sometimes difficult to draw the line between them, so many things are common to both; but it is customary to regard such local affairs as are matters of business—the purchase of property when authorized, repairs of mission houses, wages of native employés, etc., as belonging to the mission. When this body goes beyond these minor and business matters, and proceeds to license candidates for the ministry, to ordain ministers, to subject them to trial, discipline, or removal from office, it clearly steps outside of presbyterial order. It then invades the province of Presbytery.

But why should this double system be maintained?

Why should not Presbytery itself take the direction of all local missionary affairs? Such matters as are partly of a business nature could be placed in the hands of Committees, which should report their action to the Presbytery, just as is done in this country; it is not apparent why a different course should be pursued in the missionary field. Instead of dual proceedings we should then see the usual simplicity of action which marks the meetings of our Presbyteries. In favor of this unity and comprehensiveness of order weighty reasons may be given.

1. The "Mission" is not an outgrowth of missionary rule from Presbyterian ideas. It is taken from the usages of denominations, in which no authority is recognized outside of the local church; nor any acknowledgment of representation as a convenient and practicable method of ascertaining the common will of the churches united in one body; and in which, moreover, the foreign missionaries must too often act as quasi bishops, not responsible to any church. All this differs from the order of our body. An apparent exception occurred in India, in allowing the ministers of two Presbyterian denominations, who could not meet in Presbytery, to meet on common ground as a "Mission," each denomination reserving all ecclesiastical rights; but this expedient is no longer needed there. Viewing the "Mission" as a thing imported and not of home origin, it does not seem to agree well with the ordinary methods of our church work. To have both Presbytery and Mission seems to be surplusage.

2. The membership of the Mission is too narrow—

merely that of the foreign laborers. In Presbytery both foreign and native ministers and elders meet together on favorable conditions. It is right, however, to consider here an objection which is often interposed against common action by foreigners and natives in many things, and especially in matters of a pecuniary kind,—to the effect that as the native members would often outnumber the foreign, they could control the expenditure of moneys which they had no share in collecting, and the sources of which they could not well understand. There is force in this objection. But in the first place they could be taught and trained to understand the subject in its proper merits, as indeed they must be on any theory. In the next place, the Missionary Board at home would no doubt adopt the rule of requiring the approval and consent of the foreign members, in the expenditure of its funds in all cases. This rule now obtains under the "Mission," and therefore it would require the adoption of no new principle; it is the principle of election which the Church need never disavow. And inasmuch as this rule would not be applicable to the expenditure of funds contributed by the native churches, it would give no reasonable occasion of complaint. If cases of discipline should occur in which the foreign members might be without adequate protection, redress could be obtained by their having the right of appeal to the Church at home. In some form this right would be secured to them. As to all other things the foreign and the native members would stand on the same footing, and all would enjoy the advantages

of mutual counsel, sympathy, co-operation, and fellowship, abroad as at home. This part of the case is treated elsewhere in these papers, and need not be further stated here, though it suggests—

3. That hence a great gain of power in the missionary work would be obtained. Common action and mutual sympathy would unite the two factors, the foreign and the native, in the counsel and direction of their work. Whatever lessens the apparent reserve or distance of position, on the one side, and the jealous, suspicious, or *hurt* feeling on the other side, would be valuable; the Presbytery is an agency for all, and one not needlessly exclusive. Differences would still exist in the style of living, dress, and other conventional matters, which might well be left to take care of themselves, and which would be wisely settled by Christian love and wisdom; but the great bond of union to Christ and then to his Church, as represented in Presbytery in a special sense for all ministers and elders, would lead both parties to the best order and quality of service in the spread of the Gospel. They would there meet together as brethren, having a common standing and a common work. Such is the happy relation of all ministers and elders to each other and such their common work in our home Presbyteries; it is not perceived why equally good results may not be obtained abroad. This is true especially in all questions and cases appertaining to the preparation of ministers of the Gospel, as well as in the supervision of their labors.

4. In cases of trouble, personal alienation, alleged

misconduct, especially if these should unhappily occur among the foreign laborers, the Presbytery is greatly to be preferred to the "Mission." It is a cause of deep regret that such cases should ever occur, but it need not be a matter of surprise. Missionaries have their imperfections and may sometimes fall like other men. The circumstances in which they are placed may call for the graces of patience, forbearance, and forgiveness. Sometimes it is needful to invoke the exercise of discipline. In both Presbytery and Mission, as the latter is usually understood, such proceeding may take place. Both may be disturbed by divided counsels in some cases; both may be left to ill-advised measures; both may be embarrassed by alienated feeling; but in all cases the Presbytery takes its action by a well-known method of procedure. Its rules are definite; its official responsibility is not irresponsible. Its decision is subject to appeal and review. Under its process it would not be practicable for good men to adopt proceedings without previous conference with, and notice to, an alleged delinquent, which should end with a resolution injurious to his missionary career. Nor would cases be likely to occur under Presbytery, when through personal difficulties able and good men should be led to withdraw from missionary service. It is objected that this action, having ordinarily to be taken in public proceedings, does serious injury to the native Christian community; but even "Mission" action is certain to become known. Besides, the fair exercise of Church discipline never injures the cause of re-

ligion; on the contrary, it becomes the means of benefit in various ways.

It is not wise to make too much of personal difficulties. Their occurrence is exceptional; but when they do occur the question arises, how can they be dealt with in the best way? We must indeed rely mainly on divine grace for the prevention and the correction of most cases of trouble; but when such cases actually occur we know of no better tribunal for their settlement, whether at home or abroad, than is provided in Presbytery.

In the view of these reasons we should be glad to see our foreign missionary work conducted abroad on the same theory is at home.

LXXIX.

HENRY MARTYN'S BURIAL-PLACE.

MOST of our readers have heard of Henry Martyn. His memoir is one of the finest biographies in our language. His character as a Christian, a minister, a missionary, receives the homage of every pious heart. Distinguished for talents of the first order and scholarship of the highest grade, occupying a position from which advancement to stations of honor and wealth could be expected with certainty, endowed with the warmest and tenderest affections—fitting him to enjoy keenly the society of his relatives and friends,

he gave up all these, and went alone to India, to spend his life in the service of the Redeemer. There he was a faithful minister of the Gospel during a short but brilliant career. His labors were abundant, both among Europeans and natives. For the latter, he made an excellent translation of the New Testament into Hindustani. His health becoming impaired, and being anxious to perfect a translation of the New Testament in the Persian language, he left India on his return to England, travelling through Persia. On this journey he suffered severely from fatigue and exposure, and died far from his family, and without the presence of any Christian friends, but upheld and cheered by the presence and grace of that great Friend, who only can go with us through the valley of the shadow of death. The last entry in his journal was under date of October 6, 1812, a short time before his death. He was then extremely feeble, from the effects of fever, aggravated by the merciless conduct of his Mohammedan conductor or guide, who had compelled him to pursue his journey on horseback by night and day.

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace, of my God—in solitude my company, my friend and comforter. Oh! when shall time give place to eternity! when shall appear that new heaven and new earth wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth; none of that wickedness which has made men worse than wild beasts; none of

those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more."

Soon afterwards he died, before reaching his thirty-second year. He was buried by strangers in the Persian city of Tocat. His death and burial there have led tens of thousands of persons to think of that city with peculiar interest, and to offer many prayers for the conversion of its bigoted inhabitants.

We are taught many valuable lessons by the example of such a man as Henry Martyn. Some of these we may briefly specify:

1. The highest talents and attainments may be nobly employed in the work of the Gospel ministry.

2. And also in the field of Christian missions.

3. A high order of piety will greatly promote the usefulness of a minister, and also of a missionary.

4. Near and constant communion with God will cheer his servants in solitude, and in all times of difficulty and danger.

5. The grace of God can make our dying hour peaceful, under any circumstances.

6. Missionaries do not live in vain, who are called away by an early death. Henry Martyn lived but a few years in India, but for nearly seventy years has his example been speaking to the people of God, calling them to a life of piety, of self-denial, of holy enterprise, of deep concern, and active labors for them that are perishing for lack of vision. "He being dead, yet speaketh."

7. Let young men study Henry Martyn's life, for

its large views of what a Christian may hope to do in the service of God.

8. Let ministers and members of our churches, old and young, study such an example as this, as a means of helping them to rise above the common spirit of worldliness, self-indulgence, love of ease. Why may not I—why may not all, reach a like standard of holy living?

9. Let our children think of Tocat, and of many a mission station among the heathen, as places where God can make his people happy while they live, and from which, when they die, he will take them home to a better country, even an heavenly.

LXXX.

REV. C. A JACOBI.

In looking over an English missionary work, published nearly thirty years ago, we were struck with some of the notices of the short missionary life of this excellent man.

He was born in Saxony, educated at Leipsic and Halle, accepted as a missionary by the Christian Knowledge Society, England, and publicly designated to South India on the 23d of March, 1814; when an able and learned address was delivered to him by Archdeacon Middleton, who was afterwards the first Episcopal bishop in India. In his reply to this ad-

dress, Mr. Jacobi mentioned an interesting circumstance in his early life:

"When a boy of seven years, my father, one of the most learned and pious ministers of the church of Saxony, telling me something about this country, said, 'Behold, God has certainly yet great designs with England, and it is a mighty instrument in his hands to establish his kingdom on earth.' On his then telling me of the missions, I felt so deeply touched that I cried out, 'Father, I will one day go to England, from thence to be sent out among the Gentiles.' And from that time all my thoughts were filled with this design. Childish as this might appear, my father kept these words in his heart; and when I afterwards had been four years at the college, and the hour of his death approached, he wrote me that I might tell him, before he died, what my resolution about my future state of life was. I answered that I was determined, if it pleased the Lord, to follow what I thought my calling to the mission. I was then sixteen years of age. My father, answering to this, exhorted me to look carefully on the ways of God with me; not to presume to guide my own fate; but as he had no objection to my determination, he wished me the blessings of God to it. Alas! this was his last letter; the last words of which were, 'May the Lord finish his work!' He soon after died, and thus took my promise, to be a missionary, with him before the heavenly throne."

In the early stage of his theological studies, this young man was nearly persuaded to adopt the ration-

alistic or infidel sentiments which were taught at Leipsic; but he escaped from this danger through the influence of the Rev. Dr. Knapp. He became a minister of the Lutheran Church, and seems to have possessed popular talents, as he had flattering invitations to "many lucrative livings in Saxony, Austria, and Russia," which his friends urged him to accept. His heart was set, however, on going as a missionary to the heathen, and in due time the door was opened, and he sailed for India in the year 1814.

In the opinion of those who knew him well, few men were better qualified for the duties to which he had devoted himself. Though but twenty-two years of age, he was able to preach in English, to hold conversation with a Romish priest, whom he met at Madeira on the voyage out, in Portuguese and Latin, and to converse with some lascars of the ship's crew in the Arabic language; and his general deportment during the voyage had been so exemplary as greatly to have endeared him to the officers, passengers, and sailors.

He reached Madras in September of the same year. The strong wish of his heart seemed now to be granted, and the prospect of usefulness before him was most animating. An important department of missionary duty was awaiting him at Tanjore; for which station he soon afterwards began his journey. His views of his important work were well matured; and his religious feelings, as expressed by himself, indicated the sincere, humble, and devoted character of his piety.

"Now I live in India; and though many things around me are strange, yet they give me not much trouble. . . . . I do not regret that I have left Europe, where I could have lived in great comfort. I do not wish to return, though I am sure my friends and relations would receive me with open arms. I am above such things. This is not the affected indifference of a cold philosopher: not at all; it is an indifference which only can be produced by the grace of God. I have now done my duty. . . . . I expect a life of trouble and affliction. I shall go through good and bad report. Christ does not forsake the servant for whom he hath already done so much. I see now fulfilled, in my twenty-second year, what I desired as a boy of seven years. . . . . I have been in the school of God, and time will show whether I am truly his servant or not."

These were among the last lines he ever wrote. On the journey to Tanjore he was taken ill, and soon departed this life. It would seem that no Christian friend was with him during his last hours; but doubtless, the promise of our Lord was fulfilled to his servant, and his presence would support and cheer his dying moments.

This brief sketch suggests two or three remarks:

1. We can not but admire the devoted piety of Mr. Jacobi's father. His mind must have formed large conceptions of the work of God amongst the nations, and of the means which he employs for its performance; and his heart must have been filled with a deep sense of the glory of Christ and the

worth of immortal souls; otherwise he would not have been at pains to direct the mind of his son to the work of missions, and to encourage him to engage in it.

2. Parents have it in their power to exert the greatest influence on the character and conduct of their children. Pious parents should consider this kind of influence as a solemn trust, reposed in them by their Heavenly Father, for the good of their offspring and for the promotion of the cause of religion.

3. Missionary piety is conservative. The missionary spirit of young Jacobi probably saved him from becoming a Neologian. It certainly saved him from the too common evil in Europe, of settling in the pastoral office under the influence of worldly motives.

4. The dispensations of Providence are often exceedingly mysterious. This excellent young minister, after having been led by his own father to look with desire on the missionary work; after having been endued with the grace of the Holy Spirit to escape the power of soul-destroying error, and to look with indifference on flattering worldly prospects; after having acquired unusual furniture of mind for the duties of his prospective calling; after the outward door of Providence had been set open before him, and even the particular post of duty designated by the unanimous opinion of his more experienced missionary brethren—after all these things, this promising young missionary is cut down on the very threshold of his active labors! Truly, the Lord's thoughts are not as our thoughts!

We must not, however, interpret such trying dispensations as contradicting what God has revealed as duty. The voice of Providence and of revelation are always accordant, though we may not comprehend their meaning. By such events the Church is taught her dependence on God; it is her sin as well as her folly, that she is prone to make far too much of man, and of human attainments. Christians should learn, also, the necessity of being in earnest in their Lord's cause; they know not how short may be their time of endeavoring to promote it. The work of missions, moreover, is a work to live for and to die in; it can not be too zealously supported; doubtless every faithful missionary has been comforted by this conviction in his last hours; and all Christians would have the same impressions of its deep importance, if they would but duly consider its aim and object, and the solemn obligations and motives by which it is made their duty. Without going, however, into a particular consideration and improvement of such providences, we shall conclude this paper with an extract from the pious reflections of another German missionary, after giving an account of the early death of a missionary in Africa in the year previous to Mr. Jacobi's death:

"We are not the councillors of our Heavenly Father, but only his adopted children, and that merely out of pure mercy, through the redemption of Christ; and if we attain that state of perfect felicity in Christ, in which I trust our deceased companion is now, we shall then know and understand why God has acted

so contrary to our intentionally good designs, and shall surely find cause to praise him for those very dispensations which now thwart our desires and hopes. Let not, therefore, his mysterious ways discourage us; but, faithfully persevering in doing good to all men, with simplicity and singleness of heart, fearing and loving the Lord, let us work while it is day, for the night cometh when no man can work."

LXXXI.

DEATH OF DR. REVEL.

THE Rev. J. P. Revel, D.D., departed this life at his home in Florence, Italy, on the 11th of June, 1877, in the sixty-first year of his age. He was known to many of our readers as the representative in this country on two visits, in 1853 and 1870, of the venerable Vaudois or Waldensian Synod. He was long a pastor in the Vaudois valleys, and he was an active member—for several years the president of the Table, or Vaudois Administrative and Missionary Commission, through whose agency the evangelizing work of the Synod was extended into many parts of Italy. For a number of years he was a professor in the School of Theology at Florence. He was a man of rare good sense, indefatigable zeal, beautiful simplicity, and of piety full of gentleness and all good fruits. The correspondence of our Board, in regard to its taking some part in the good

work of the Synod, was conducted mainly with Dr. Revel, and all his letters breathed the same excellent spirit which gave so much interest to his addresses before the General Assembly in Philadelphia and Albany, and in many churches of our own and other denominations. Few that heard him, shortly before he left this country last year, will forget the animation with which he spoke of his Church, as waiting to send a missionary to Rome, and this he was permitted to see before he finished his course. But we must not extend this notice of our departed friend. To human view, his loss to the Waldensian Church, and to the cause of Christ in Italy, seems to be almost irreparable; but the Lord will raise up others to carry on his work. The last days of Dr. Revel were full of peace. For him to live was Christ, and to die was gain.

LXXXII.

"SERVICE FOR LIFE."

"THE appointment of missionaries contemplates a service for life, if the Lord will; except in cases specified by the applicants, and agreed to by the Board, and also excepting the cases of teachers among the Indian tribes, whose term of service ought not to be less than three years." Many good reasons may be assigned for this rule of the Board.

It is applicable, in its principle, to the supporters of

missions by prayers and gifts, not less than to the missionaries. It is a service for life to us all—a service resulting from grace received, inspired by love and gratitude, directed to the glory of God, and the salvation of souls, not to be fulfilled by fitful or transient impulses, but to be habitual, steadily onward, never-ceasing. We connect this service with the Church, as the divinely appointed organization, at once permanent, stable, including all the elements of success.

Our prayers therefore will be continued so long as life lasts for the coming of Christ's kingdom. Our church collections, and our personal offerings of consecrated money, may indeed vary in amount, and in other circumstances, but they will be also a life-service; other things being equal, we shall prefer to make our gifts regularly to the great cause itself as of constant interest, rather than to its special objects, which are often changing; and we shall refuse to admit the idea that the work of spreading the Gospel is to be well promoted by temporary expedients. There is a far-reaching principle here, one that has many applications,—but we only add, that if our missionary service is for life, its results for ourselves and for others reach into eternity; its highest reward is the Saviour's approval, "Well done, good and faithful servant."

LXXXIII.

THE GIFTS AND THE DEPARTURE OF FRIENDS.

THE death recently of two of the largest donors to our cause will call forth great regret, and arrest wide attention, as we hope. One of these gentlemen was Mr. James Lenox; the other, a few weeks before, was Mr. Alexander Stuart. They and Mr. Robert L. Stuart, still living, have for many years been the three largest donors to the cause of missions in our Church. Their gifts have amounted to thousands of dollars each for many years. We have often thought they were called and permitted to do a special and greatly needed work in the support of this cause, especially in its earlier years. We bless God for the grace of liberal giving vouchsafed unto them. It was their privilege as well as their duty to offer liberal gifts to their Lord's treasury, and so they esteemed it. It was to Christ they give their treasures. They do not lose his reward.

It is right to pray that others may be raised up to carry forward, by like giving, their noble work. And it is right also that each and all of the disciples of Christ should give according to their several ability. The lesser gifts of the whole number would far exceed the princely gifts of the few. How many liberal givers have we known whose offerings could be only a few dollars each! And how many more might do likewise!

LXXXIV.

WILLIAM W. PHILLIPS, JAMES LENOX, AND WALTER LOWRIE.

THE names of these three men were long connected with the executive work of foreign missions in New York. They had previously been directors of the Western Foreign Missionary Society, which was organized by the Synod of Pittsburg, and transferred to the Board of the General Assembly, when it was formed. The first was chairman of the Executive Committee from the beginning in 1837, and after the death of the Rev. Samuel Miller, D.D., he was also President of the Board, until his death in 1865. The second was a member of the same Committee from the beginning until 1873, and also President from 1870 to 1873, succeeding the Rev. Charles Hodge, D.D. Though resigning his place in the Board, he continued to be the same faithful and liberal friend of the cause during the remaining years of his life. The third was the Corresponding Secretary of the Board, from the beginning until near the end of his life in 1868. There were other men of the highest standing who were also in the executive counsels of the Board—among them, enumerating only those who have departed this life, the Rev. Drs. Janeway, McElroy, Potts, J. W. Alexander, Spring, and Krebs, and Messrs. Olyphant, Donaldson, and others; but they would all have mentioned the names of these three

men as the pillars in this temple of work and worship in the service of God.

Dr. Phillips was a man of noble personal presence, to which was added a dignified manner, coupled with the sincerest warmth of heart. His intellect was of a high order, broad and clear in all its action, and his religious views showed the thoroughness of his theological training, for some time under the celebrated Dr. John M. Mason. In prayer, both in public services and in his family, he was rarely equalled. For a long period he was the honored minister of the First church of our order in New York, a church of remarkable and noble record. He was a leading member of the Presbytery of New York, and often represented it as a Commissioner to the General Assembly, of which he was elected as Moderator in 1835. He held stations of high trust both in the Church and in the institutions of the city, and in all he was a leader of public councils. As a friend and supporter of the cause of missions he was devoted to its service, and exerted no ordinary influence in its behalf. In all his great work, he was ever marked by consideration for the views of his brethren, and he was a model to them of all Christian courtesy. He departed this life, March 20, 1865, in the sixty-ninth year of his age. The writer of these papers esteems it as a real favor to have known this eminent and admirable man. It was his privilege to draft the Minute of the Board, brief according to its usage, which was adopted April 3, 1865.

"The late Rev. William W. Phillips, D.D., chairman of the Committee, and President of the Board of

Foreign Missions, having been called from this life since their last meeting, the members of the Committee agreed to place on record the following Minute:

"'That in the removal by death of this eminent minister of the Gospel, they bow with humble submission to the will of God, while they deeply feel the heavy loss sustained by the Church, particularly in regard to the work of Missions. In this cause their departed friend and brother ever felt the deepest interest; and, as chairman of this Committee for twenty-eight years, by his constant presence at its meetings, his unvarying courtesy, his excellent judgment, and his earnest and prayerful consideration of all matters requiring attention, he was permitted to render invaluable service in promoting the success of this Christian work; as also, by his great influence in the congregation of which he was pastor, and in the Church at large, of which he was a noble pillar.

"'The Committee therefore deplore his removal from their councils, but they bless God for his good example, and they would endeavor to follow him, even as he followed Christ.'"

Mr. Lenox was one of the remarkable men of his day. Gifted with mental powers of a high order and admirably balanced, carefully educated and marked by breadth of culture, sincere and exemplary in his religious life, thorough in his understanding and belief of the doctrines and order of his Church, yet catholic in his spirit; for many years an elder of the First church of New York, and often representing the Presbytery of New York in the General As-

sembly; the heir and possessor of large wealth, which he used as a Christian steward with a liberality seldom equalled, he was ever a considerate, courteous, modest, rare gentleman — one held in the highest respect and esteem by all who knew him. It was the privilege of the cause of missions that it had among its friends and counsellors one so well qualified by enlightened views, admirable judgment, and almost unexampled liberality, to extend its influence and usefulness amongst men. He died February 17, 1880, in the eightieth year of his age. The Minute of the Board, toned in its terms to accord with his well-known aversion to public notice, may properly find a place in this paper:

"From 1834 to 1873 Mr. Lenox was officially connected with the Board as one of its members; during most of its time as a member also of its Executive Committee; and for the last three years of this period, as its President, succeeding the late Dr. Charles Hodge. During all these years, when he was in the city, he was seldom absent from its meetings, and he shared its counsels with deep interest. His opinions were wisely formed, clearly expressed, and with deference to the views of the other members. As President, he was judicious and courteous in administration. His gifts to this cause were of great liberality, and were made without ostentation, their source often being known amongst men only to the secretary or treasurer to whom they were sent.

"The members of the Board take sincere pleasure in paying this tribute to the memory of their departed

Christian friend and fellow-laborer. And they express their gratitude to God for the grace given to his servant, enabling him to adorn the doctrines of his profession as an humble follower of our Lord and Saviour Jesus Christ, to use his ample means for great service to the Church and its interests, and at length in a good old age to enter into the rest that remaineth to the people of God."

Mr. Lowrie was the Secretary of the Board from 1836 until near his death, December 14, 1868, in the eighty-fifth year of his age. His previous service in public life—in the Senate of Pennsylvania, in the Senate of the United States, and as Secretary of the United States Senate, the latter of which he resigned in order to accept the appointment of Secretary of the Board of Missions—he himself regarded as a valuable preparation for his work in the Board and its duties among the churches. His influence and usefulness in this work were, it is believed, generally recognized in the Church, and were attested with remarkable emphasis in the tribute to his memory adopted by the Board. No account of his life and labors can here be given, nor any traits of his character—unless in a single instance. As a father, no one could be more affectionate in his attachment to all his children, and yet his consent was freely given, at an inexpressible sacrifice, to three of his sons going as missionaries. When he was first consulted, indeed, as to the question of personal duty by one of them, he was not clear as to encouraging the forming purpose; but, after careful reflection, he not only

gave his consent, but also gave his full sympathy and warm benediction to his son's going to India.

It was in the days when missionaries seldom returned to their native country, and he and his son parted on the deck of the ship, it was supposed, not likely to meet again in this world. How strange the ordering of Providence which a few years later placed them both, of course unsought by either, in adjoining offices in the Mission House, where for thirty years they were engaged in the same work!

Refraining from further personal remarks concerning these three men, one thing of general and practical interest may be stated — that their own deep interest in the missionary cause was in a large degree sustained, and their usefulness as executive counsellors was greatly promoted, by their regular, punctual attendance at the meetings of the Board, and by their keeping in mind the run of its affairs.

LXXXV.

REV. WILLIAM ADAMS, D.D.

A GOOD and great man was called to the heavenly rest when the Rev. William Adams, D.D., departed this life, August 31, 1880, in the seventy-fourth year of his age. The Board of Foreign Missions, of whom he was President, adopted a Minute, referring to his eminent worth and the great loss which the Church

has sustained in his death. We add here a little tribute to his memory from another pen.

Dr. Adams had long occupied a distinguished place as the minister of the Madison Square church of New York, as a director of some of our religious and benevolent institutions, and of late years as president of the Union Theological Seminary. He was always a warm friend and supporter of the cause of Foreign Missions, a member of the Board since the time of Reunion, and for several years its president, succeeding the late Mr. James Lenox. In these varied relations to the Church, he was honored and loved by all who knew him for the gifts and grace of his personal character, and for the services he was enabled to render to the cause of Christ. He was held in great regard by the other members of the Board for his uniform courtesy and consideration, his prompt attention to every duty as presiding officer, often at no little inconvenience, above all, his deep concern for the cause entrusted to the Board by the Church. The sacred interests of this cause always lay near his heart. We do not wonder that the members of the Board deeply mourn over his departure, each one feeling his removal to be a personal loss, but grieving most for his no longer taking part with them in the counsels and action required by their charge. But they can rejoice for the grace from on high so evidently vouchsafed to their lamented friend.

The writer of these lines may refer to an interview with Dr. Adams, at his instance, a few weeks before his death. He was then aware of the serious nature

of his illness; but his conversation was so much in his usual manner, and touched in his pleasant way so many topics, that his friend could not but express the hope of his recovery. Not refusing assent, he yet said that he was freeing himself from engagements, and referred particularly to his having resigned the appointment to preach the sermon at the General Council in Philadelphia. He spoke of the verses in 2 Peter i. 16–19, the passage beginning, "For we have not followed cunningly devised fables," with such clearness and feeling as showed how much they were in his thoughts; and indeed suggested the impression [since verified] that these verses may have been the theme of the sermon which so many thousands were hoping to hear or to read. Yet all was said as part of the conversation, which had turned for a few moments on skeptical tendencies; and when it was suggested that the apostle evidently wrote from personal experience, "Yes," said he, in reply, "but his experience was founded on the doctrines. The truth as revealed must precede the experience, or else we are all at sea." And then he cited the apostle's words concerning our Lord in these verses, and dwelt with emphasis on "the more sure word of prophecy." It was an interview not soon to be forgotten. His views of our Saviour's grace and glory were admirably and touchingly expressed. How perfect and blessed have they since become! "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

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